



Prayer Unto the Lady of the Mound.

*I bless the Waters of the Crypt
I drink the Fountain Red.
I call thee Mother Lilith
To raise the Mighty Dead.*

*Mine are the Seeds of Utterance
To voice the tongues of Hell;
Unto me thy Daughters
Ye Nymphs of the Haunt'd Well.*

*I bless the Waters of the Crypt
I drink the Fountain Black,
I call thee Mother Lilith
To scourge the crooked track.*

*By the Mystery of the Horned Moon
And the Vessel of Quicksilver
Thy Power is Made Flesh.*



Ars Philtron

*Concerning the Aqueous Cunning Of the Potion
And Its Praxis in the Green Arte Magical*

Compleat Edition



Written and Illustrated By
Daniel Alvin Schulke



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*For the Two Silent Companions
Of Hekat's Three-Arm'd Cross*



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Proemium.

The Arte of the Philtre, comprising the magical work of Potion and Vessel, is one of the many arts of Green Sorcery. While a complete cartography of the bounds of this Craft shall wait for treatment elsewhere, a few words of basic description are warranted. Green Sorcery is the Verdant Tendril of the Arte Magical. It encompasses the cunning knowledge and use of plants in the practice of sorcery. This is the Wisdom known in the British Isles as Wortcunning, a craftiness, or magical congress with plants and their sacred virtues. Thus the work of the Potion arises from a thick and deep-rooted Arbour, a Tree of Trees among many kindred ever-fruited. Many are the Blossoms of Our Work; many their scents and colours: its pantheon embraces the varied races of the Vegetal realm; its Prima Materia the endless precession of balsams, gums, resins, saps, buds, flowers, barks, leaves, roots, bulbs, stems, tendrils, pods, seeds, rhizomes, cones, fronds, bracts, and pollens from these green allies.

More than common botanical learning, the Craft of the Green Witch also encompasses divers praxes of both Magic and Sorcery, directly applied to the plant realm. Magic, the Royal Arte of commanding the fires of Heaven, is precisely defined in *Azoëtia: A Grimoire of the Sabbatic Craft*:

Magic is the Transmutability of the Quintessence of ALL Nature.

The *Azoëtia* further delineates Sorcery as the *Knowledge of the Points of Universal Transmutation. Its Art is to cultivate the ability to manipulate and utilize these foci of Power in accordance with Will, Desire and Belief.*

Many books in many ages have been written concerning the Ars Magia, but the foregoing elucidations shall serve us best where our Craft is concerned. Green Sorcery echoes these precepts, but in addition presupposes a spirituous template, rather than a psychological or energetic substratum. Accordingly, the World and the Universe are recognized as being composed of an infinitude of spirits, each with a different character and power. Thus Green Sorcery also encompasses the dynamic access to, collaboration with, and command of Spirits. Plant rites, cosmologies, deities and artifacts comprise its Corpus Fecundi. Embraced by this Way of Knowing are the pathways of Healing and Poisoning; Phytognosis²; Chemistry and Plant Alchemy; Zymurgy; Embalming; Vinology and Viticulture; Aromatics and Perfuming; Horticulture; Dyeing; Compounding Cosmetics; and the diverse, flavorful rituals of the Culinary Arts. Hylozoistic in stance, Our Arte reveres plants as peers and allies rather than as subservients or mere chymical principles to be manipulated, as is the dominant rationale in modern Herbalogy. It hails in each plant a wise and intelligent spirituous personality, or Genius³. Intimate knowledge of these genii and their personalities comprise the heart of Our Arte, in the same way congress with angels and demons was central to the magic of the medieval necromancer. Plant genii may be accessed in many of the same ways, but there are also characteristics unique unto the

Vegetal Realm, such as their direct interplay with earth-powers; their shifting affinities by season, planetary motion and starlight; their spiritual amplification during blossoming; the antiquity of their accumulated geomantic wisdom; and their significant alchymical interplay with the powers of the Sun and Moon.

Green Sorcery taps a continuum of power encompassing Healing and Harming,⁴ the Wortcunner having congress with not only the healthful powers of medicine, but also those virtues and principalities of bane and destruction. Thus this Way of Knowing is a Crooked Path; it acknowledges which Herbs may be used for weaving a strong basket, healing a fracture, easing childbirth, and also for killing an enemy, euthanasia, or varied levels of self-poisoning to bring about visionary or ecstatic states. It is a Verity of the Work: the Good Apothecary knows and accepts his children and their myriad gifts.

Our Arte acknowledges and employs the hallowed marriage of Medicine and Ceremony. If taken ill, shall the Physician merely prescribe a medicinal tea, with the hopes that the proper constituents will cause a desired internal effect? Or shall he, in addition to this, sweep the body of the afflicted with a compound magical vapour; move certain leaves, branches, and flowers into the sickbed; deliver ablutions; and make appeals to the Genius of Cypress for swift healing? Both roads are efficacious, but the latter arises exclusively in the context of Green Sorcery; their combination becomes, in essence, a sorcerous heterodyne. Ceremony restores the spiritual dimension to Healing, potentiating it; such is one potent mystery of archaic religion, long asleep in the domain of the Doctor, whose resurrection is at hand.

If the craft of Wortcunning consists of the wise use and knowledge of plants, it also embraces them as guides and teachers. There is a specific, hidden school of teachings and gnosis which arises directly from the Wildwood itself, its rare fruits inaccessible to the mediciner and mage via the written or spoken word. As such, direct congress through praxis is the sun and soil of nourishment.

Within the domains of the Cunning-craft of Wytcha the Green Arte finds a natural home, and it is by this Elder Faith that the current work is informed. This is the Green Arcanum: the domain of Cain Al' Shajarat, wandering Lord of the Wild, Green Man and Patron of Our Craft. As Panambulator of the gardens of the Fallen Angels, the hallowed Epiphany of Leaf and Root rises from him and his legions, far from the dwellings of mortal man. It is therefore incumbent upon the Green Sorcerer to spend as much time as possible among living plants: in the cloister'd gardens and wild forests; in deserts and vineyards; in marshes forlorn and grottoes dark, cleaving ever near to the Emerald Heart of this silent wisdom. Such places are the true Temples and Oratories of the Green Ovate.

These are but a few of the leaves and thorns of this, our Green Arte. Within this Thicket of the Wise lie the specific praxes of the Wortcunner, govern'd by the Twenty-four Angels of the Virtuous Arts: only one of which is the Domain of the Bewitched Potion, the Ars Philtron. Any serious work concerning the Philtre is an undertaking empyrean and infernal; a work always incomplete, as the Well of Time continually renders up waters pregnant with ancient lore.

Thus, the foci and limitations of the present work shall be acknowledged.

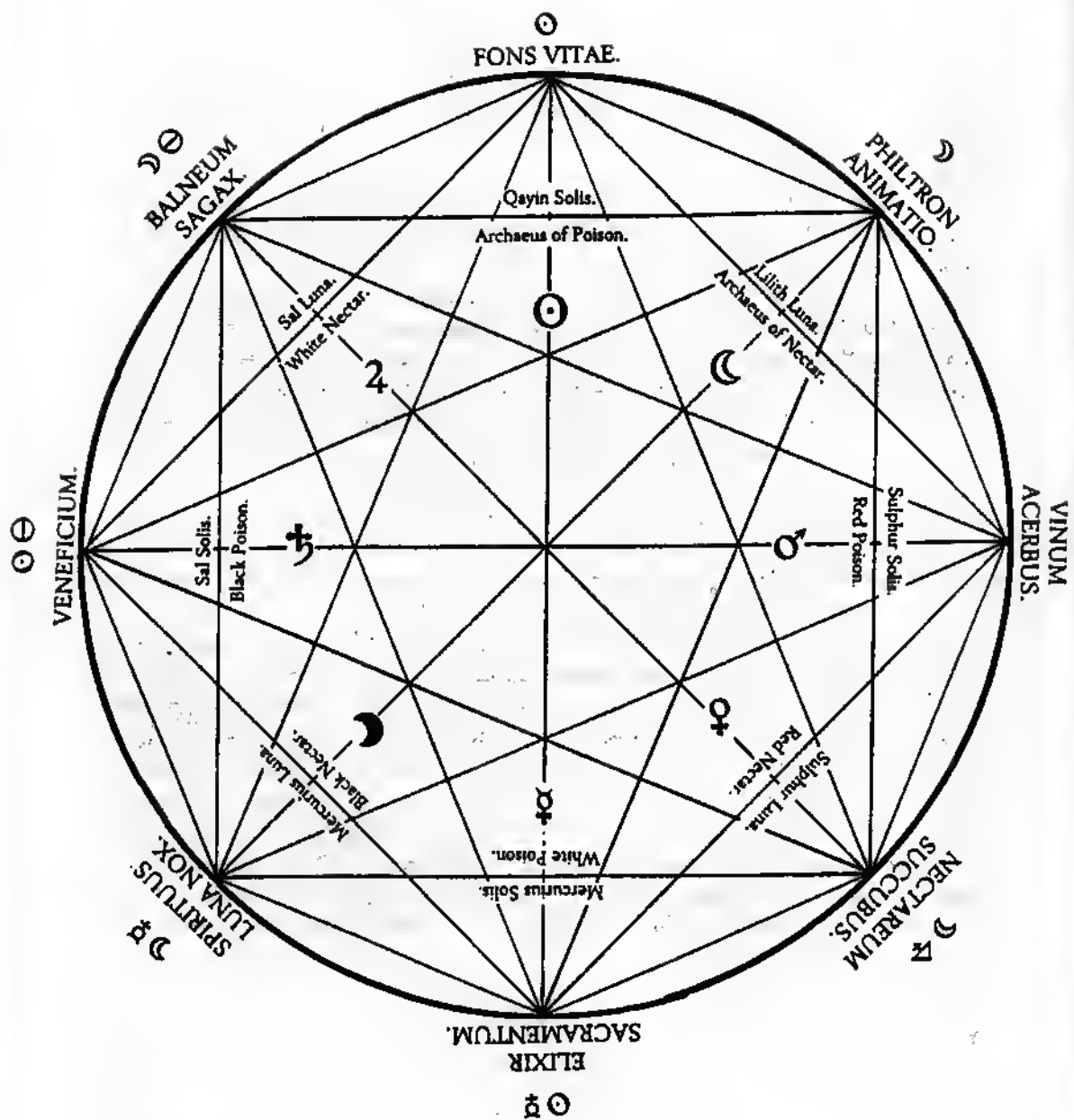
This Book is primarily a grammar of potion taxonomy and Sorcerous Arte. The essential structure of the work revolves upon the Wheel of the Eight Sabbatic-Alchymic Philtre-types. Thus the *Rota Philtron* is the atemporal gnosis and source-wisdom of the book. To assist in the broader explication of its arcana, the scribe has drawn upon many and divers systems and examples of plant lore and ritual usage; this temporal scope is utilised to demonstrate the manifest span of the Etemal within the Timely. The magical iconostasis of the Potion, as well as its integrated niche within Green Sorcery, is the bone 'round which these ideas shall flesh.

Illustrative of the divers means by which brews may serve the sorcerer, the Book may reveal the Work of the Philtre as the solitary vehiculum for sorcery⁵, or as a means of adopting potion-making within a broader scope of praxis. Our Grimoire is a minor Formularium, containing practical directions for magical brews, as well as the material requisites and ritual praxes the aspirant may employ in the Good Work of potion-sorcery. These formulae, both original and of antient provenance, are representative of various potion hypostates in simple and advanced forms, but should be considered only single crystallizations within the Flask of the Sorcerer: the Witch's Familiar, if it be True, will lead the Wise unto previously unsuspected Epiphanies of the Arte.

The text presupposes knowledge and practice of magic; respect and wonder of the Natural World; responsibility in the handling of potentially dangerous plants; and commitment to the Work. As such it is written in the terminology of the Sorcerous Arte. Since some Keys of Understanding may be unfamiliar, a brief lexicon is appended to the whole.

In conclusion, it is hoped that the reader will take the spirits of the text beyond their pages into the temple and the laboratory, and endeavour diligently toward the Magisterium. This is the Salt of our Work: the material is the essence of the magic and the magic the essence of the material. There will be many sage readers already aware of this, but all too often the Arte Magical is confined exclusively to the mind, and numerous pathways of learning by means of action and experiment are denied. The respective Flasks of Soul, Mind, and Matter have infinite capacity but unique parameters of receptivity: the acknowledgement and pursuit of the sovereignty of each befits us all. In this recognition, may Gnosis be imparted, and the Waters of Inspiration coalesce and precipitate.

Daniel A. Schulke
Prentice-Verdelet of the Cultus Sabbati
December 2000, era vulgaris



1.

Aqueous Cunning.

In its vulgar, archaic usage, the word Philtre designates a potion, drug, or charm ascribed the powers of Attraction, Lust, or Love, arising from the Greek *philtion*, thought to be related to *philos*, or lover. The present book will duly regard a Philtre as *any ensorcelled aqueous concoction compounded with Plant, Mineral, or Beast adjuncts, employed as a vehicle of sorcery*. Germane to the spirits of this Sacred Arte, plants are the prima materia of Our Formularium. While the number of potions employing sundry Beasts is vast; these have been largely excluded for reasons of brevity, and also to discourage the needless poaching of animal brethren. In addition, most any virtue arising from the Materia Fauna can be attained with equal or greater efficacy from Materia Flora. Metallic and crystalline adjuncts are treated briefly herein, but philtres chiefly composed of minerals shall be left to other works.

The foregoing elucidation of the Philtre illumines the Water Elemental and the Mercurial prong of the alchymical triad; it is to be distinguished from oils, whose chymical affinities are more akin to the Earth element and alchymical Sulphur. Water and ethyl alcohol are the prime Chymical Vessels of the Philtre, and the two may be regarded as esoteric kin. Heed well that even the purest alcohol for use in Philtres will usually contain a small portion of water, due to the curious azeotropic nature of ethanol, which, when distill'd, stabilizes at a percentage of 97.2.. Ethyl alcohol, rendered chymically as C_2H_5OH , shares in common with water, H_2O (HOH) the hydroxyl group OH. Both of these fluids are solvents with unique mechanisms of action in their capacity for dissolution.

Preparations compounded from a majority of oils are excluded from our rubric. While it is true that botanical essential oils --ubiquitous in plants by the design of Nature-- are extracted from an individual plant corpus into the fluidic menstruum during the work of decoctions, infusions, and tinctures; their amounts are minimal in comparison with the water and alcohol in which they are bound. Where oils dominate, the magical preparation is considered a Balm, Anointing Oil, or Unguent; these potent preparations represent another Branch on the Wise Tree of Arte and are the subject of a separate treatise.

The Philtres best-known from antiquity are potions of Love and Lust, those Succubal Nectars rousing the sex of man and woman, crafted for seduction. These have acquired a nefarious reputation because of their use as a Poison Cup, craftily added to an unknowing victim's food or drink. Thus, the Philtre has become in some spheres synonymous with bewitchment. History records where such brews ended in death or mental disintegration. Among these unfortunates were the first century Roman general Lucius Lucullus, the Neapolitan knight Stephanus, as well as the poet Lucretius, who, according to the historian

Eusebius of Caesaria, lost his mind and committed suicide after drinking a Philtre¹. While these exemplars of subterfuge no doubt besmirch'd the Philtre's reputation, there is some value to be gleaned by drinking a Mystery Cup.²

Other Philtres embraced by our Incunabulum include Hand Washes; Ablutions (Ritual Baths or Abos); Floor and Wall Washes, Sacred Emetics, Visionary Sacraments, Hypnogenic and Oneirogenic potions, and Philtres of Animation. Each possesses a different magical classification on our Eightfold Wheel of Potions, and a unique Sacred Name by which the Green Sorcerer shall know it. Each harbours a different astral characterology, transmutation process, and mode of ritual praxis. In addition to these fluidic hypostates, potions may be employed as Libations to a particular spirit or deific form; or simply poured into the ground to beseech the aid of earth elementals. This is a sacrificial rite of ancient origin practised in classical times, as in Old Greece, where wine and honey were often poured as a libation for the Mighty Dead or the Gods of the Great Below.³

The potencies of the Philtre extend yet further. Ablutions are peerless for theurgic work and themselves constitute a potent praxis of illuminating gnosis. Some Philtres are phytognostic, or visionary in nature, their virtues arising from the genius of poison. Magic brews have enjoyed a central rôle in ceremonies of initiation.⁴ Other uses include asperging to expel noxious spirits or consecrate ground; divination; and the animation of fetishes. One may also employ Philtre magics to align the essences of plants to create an ensorcell'd liquid that is a Witch's Familiar, potentiated by devotion and adoration. The Immortality Brews comprise a unique potion taxon: the waters of the Fons Vitae, encompassing such historical exemplars as "Goddard Drops", the nostrum favour'd by King Charles II of England, consisting of Spirits of Wine, human skull filings, and Sage.⁵

The Virtues of Water and Their Sorcerous Application.

As a Philtre may be regarded as a watery expression of the Green Sorcerer's Arte, its Significance to the Work may be understood as a judicious sorcerous attunement of the powers of Elemental Water, from which proceeds a Fluid Apotheosis of plant spirits. Of paramount importance in this work is the power of absorption. Liquids excel at absorbing the properties of immersed bodies, and they are themselves readily absorbed by bodies organic and inorganic. In this way, fluids act as divine conductors, recalling the liminal, translocational powers of Mercury, or Hermes Psychopomp.

Another illustration from Nature can be drawn from a river, a large aqueous body in motion and pregnant with a "suspended load", that is to say, divers mineral sediments and organic matter. Rivers are continually engaged in a process of erosion, transport, and deposition of materials: in such ways are canyons carv'd and fertile fields made. Thus, a Philtre may be viewed as a vehicle for material and magical numena, capable not only of absorption but also retention and delivery. This triune water-power is applicable for all Philtres, but especially to those potions which are drunk; such is one Threefold Arcanum of the Female Principle and the Womb.

The immaterial essence of Water has also been long regarded as cleansing and balancing. This proclivity may be observed by simple immersion in a bath when in an emotionally agitated state. Irritation, trauma, anxiety, or anger may be balanced by clarity or calm with only ten to fifteen minutes immersion at body temperature. Likewise, in the event of a Saturnine affliction, or a Melancholic disposition, water provides a pronounced uplift to a more balanced state. The cleansing and balancing powers of water manifest especially in those Philtres known as Ablutions and Asperges, though simple immersion in a stream or lake is sufficient.

Anima Sexualis, as well as emotional proclivity, is also ascribed the Water Elemental. These qualities are the domain of water nymphs, hailed by the Old Greeks in the deific hypostate of Aphrodite the Sea-born and Amphitrite, the mistress of Poseidon. Emotional and Sexual potencies are exalted in the Ablution-Philtre and the Aphrodisiac, respectively. Cunningly combined with Herbs of Venusian affinity, and the sexual fires of the magician, these endemic potencies may be greatly magnified.

Water-spirits harbour also the adamantine Powers of Reflectivity. This is a peculiar interaction with light which manifests in Elaeomantic Philtres for the crystal-gazing magics of the Specularius or Scryer. Herbs and some minerals with resonant lucent properties are married to create the encharm'd Albedo of the All-Seeing Eye.

Finally, perhaps most importantly, is Water's role in the Vivified Flesh of Plants, Beasts, and Mortal Man. Most every organic being is dependent upon water in some way for sustenance of life and metabolism. Some traditions of magic, as well as religion and scientific dogma, maintain the origin of life in the oceans, and assert the retention of the mineral rich ocean broth in the blood of terrestrial beings. In animal, as well as many plants, the unity of sperm and ovum occur in liquid menstruum, the supreme Opus Philtron of Nature. This power of water is that of Vivification, and is both present and active in the process of making any Philtre, but especially exalted in the Animating Potion.

Planetary Influences on the Philtre.

Planetary and Stellar energies are forces of Nature which express themselves sympathetically or antagonistically according to essence, size, distance, motion and sacred geometry; much as Herbs do according to their Locus and Season.

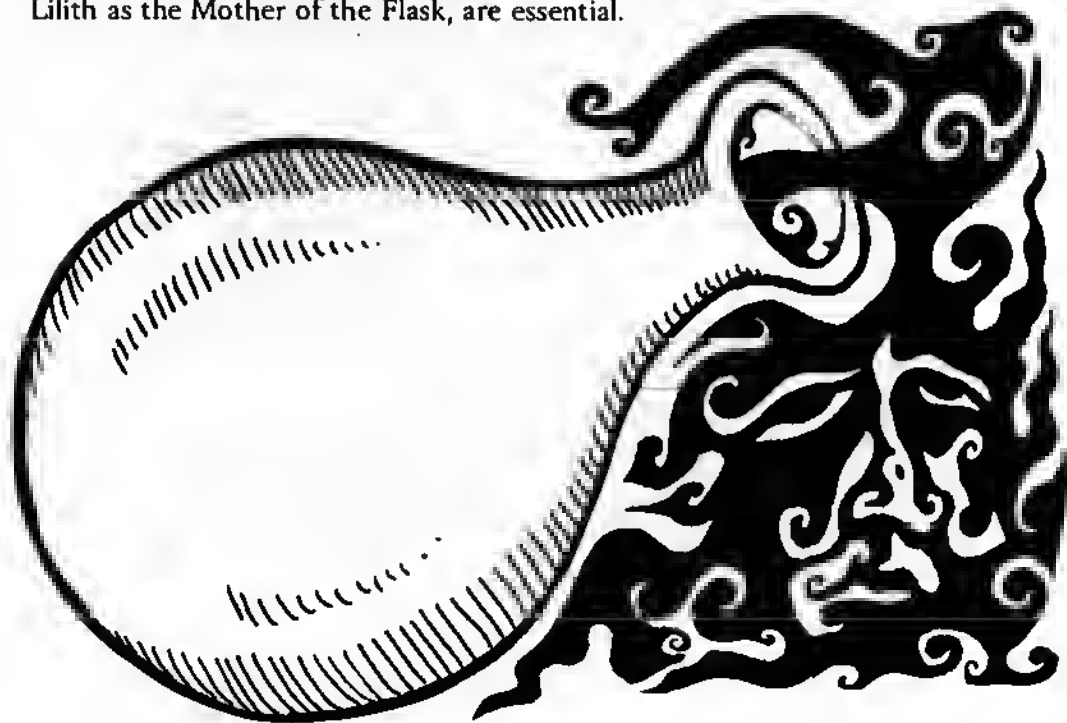
Ancient magics gave great consideration to planetary motion and genius, not only as ambient influences, but also as powers directly affecting the Work for Good or Ill. The influences of the celestial bodies permeate Nature, as well as any Work of Arte. If a Root be steely of substance, fiery of disposition, antagonistic to the tissue, or heating to the blood, we may consider it a child of Mars, and so employ it in Warfare, Antagonism, and other allied sorcery. The plant is best gather'd when the War-Maker is exalted in the heavens, not only in tribute to the god but also to harvest the plant when its celestial magic is ripest. The powers of the spheres extend as well to Our Potion, much as those waters bewitched with Martian resonance used by the Old Romans for weather-sorcery:

At certain times of the year rain-making rites were practiced in Rome. Whenever the crops languished from lack of moisture, priests assembled at the Temple of Mars. In this sanctuary was a hollow meteorite called the Lapis Manalis, the Flowing Stone. The megalith was dragged out of its citadel and onto the altar of Jupiter-Elicius in the center of the city. The citizens doused the rock with pails of water until it overflowed, in the hopes that the same downpour would be repeated in the clouds.⁶

Though the Ars Philtron is not explicitly planetary theurgy, our primer will return at various times to the theme of planetary influences on the Philtre, as these powers are ever-present for the purposes of blessing and bane. The Green Sorcerer is encouraged in the ancient Craft of Stargazing, and to keep an ephemeris on hand when formulating his works of Aqueous Cunning; of special relevance to potion-arts is the Moon, whose gravitational and magnetic influence permeates all terrestrial liquid.

Adjunctive Sorcerous Praxes.

The Praxis Cucurbita, those specific rites of the brewing of the Potion, draw upon the numerous and varied magical arts of the sorcerer, as well as those of the Simpler. A working knowledge of Natural Science and Botany, while useful, cannot be said to exclusively comprise the foundations of the Ars Philtron. Therefore an exhortation is made to the Sorcerer to continually strengthen the Corpus Sidereum through regular magical practice. Of greatest importance are those rites and praxes which give rise to the Green Gnosis, or conversation with plant spirits. Foremost among these is time spent immersed among living plants, both in the Wildwood and Garden. Dreaming, Trance, Prayer, Incantation, and the Arts of the Scribe are equally important and form necessary components of adjunctive praxis. Regular invocation and oblation of the Famulus, the genii of the plants involved, and the deific forms of Cain as the Master of the Forge and Lilith as the Mother of the Flask, are essential.



2.

Requisites of The Arte.

Before embarking on the Ars Philtron, it is necessary to possess essential Regalia and Materia Magica. The Arte of Green Sorcery has a central material component: as such, tools are required. Together with the Herbs; the Green Rites; and the Will, Desire and Belief of the Sorcerer, they are necessary components of the Work.

Of The Regalia.

Let the tools be pleasing in all ways, and so much the better if they be crafted by thine own hand. The implements of the Arte of Wortcunning must be sacred fetishes consistent with the omens of the Path and the guidance of one's Grand Famulus; esoteric and exoteric of beauty and function. The list presented is by no means comprehensive, but forms a basic set of tools from which the Green Witch may proceed with the Work.

The Wort Cauldron.

This is the Womb or Uterus of Lilith, Dark Lady and Grand Sorceress of the Arte Royal. As Mother of the black arts and of all sorcerers, hers is the holy Vessel in which our decoctions, brews, and Philtres are made: such Cauldrons should be consecrated unto Her, for the purposes of Green Enchantment and no other use.

In volume let this brewing-vessel be ample, at least two litres; formed of borosilicate glass in a shape most pleasing, hearkening in appearance even unto the Fertile Bulb of Woman. In this age, such vessels are few and precious; some peddlars of chymical apparatus can provide adequate cauldrons suitable for the Work. For the Green Sorcerer of means, it is well worth having the ideal vessel made of Virgin Glass by a skilled glassblower. In the event glass is unavailable, the next best material is porcelain or other durable ceramic, then stainless steel. Iron, copper, and bronze cauldrons, though beautiful, are undesirable because they impart metals directly into the brew, even if seasoned. The leaching of unwanted metals into the philtre will corrupt its integrity; metal is frequently antagonistic to Plant Genii and their Virtues. Nonetheless, such vessels are adept in the creation of potions wherein metal content is important, such as Martial Philtres brewed up in iron pots, or Venusian brews in copper vessels. For the Arte of Brewing, that being the Craft of Beer, Wine and Mead-making, let a larger Vessel be consecrated, being in volume at least four gallons; the best made of Stainless Steel. Consecration takes place by immersion in an untainted brook or stream by night, with prayers and honey pour'd to the Daughters of the River for their blessing upon the Fetish. Regular re-immersion, such as on the

Full of the Moon, will continually hallow the purpose and potency of the vessel. The Wort Cauldron may also be consecrated by exposure to the torrents of a thunderstorm, with appropriate supplications to the gods of Rain and Sky.

The Vessel is the summation of all that the potion-sorcerer is and does, for all Children of his Arte shall be conceived and birth'd from this Belly. Thus the accumulation of many philtres, brewed over years of praxis, becomes a part of the flesh of the Wort-Cauldron and potentiates both its inherent power and its congress with the Sorcerer and the Fires of the Father.

The Wand of Quickening.

Ours is a Wand of Stirring, of Agitation, and the Phallus by which the magical child of the Wort-Cauldron is generated. More than a tool of mixing, the Wand of Quickening is a conduit of Intent and Spiritual Fire, the Sacred Branch of the Tree of Knowledge, wherein the resolute intent of the Trunk and the action of the Leaf converge. As the channel for the Fulguralis the Wand of Quickening is dedicated wholly unto Cain, Primal Sorcerer and Master of All Fires. Through this Rod flow the charms of the Green Witch, quickened by fires Celestial and Infernal, into the Philtre. Like a quill, the Rod may also imprint divers sigils into the mixture at the command of the Artist's hand; the repeated tracing of these shapes becomes as a fiery beacon to the Spirits of the Flask, hallowed by motion, friction, and supreme focus. Thus are great books of magical secrets inscribed with Love in the Bewitch'd Waters of our Craft.

The Wand, like unto the Cauldron, is devoted to this use exclusively. It is best made of cured hardwood; but stone, silver, bone and glass possess unique virtues that those of the Curren may exploit. Let the handle of the wand fit the hand as the embrace of a lover, as it will be perpetually used in the vigorous and ecstatic congress of Our Arte. Runes and cyphers germane unto the work of the Philtre, such as those encrypting a formulaic invocation of Cain or one's Spiritus Familiaris, may adorn the wood as the Magician desires.

As with many magical wands, wood employed for this tool is best taken from a wild tree in spring, when the Fire of Life flows upward with the sap into the leafing branch. When collecting wood of any type for the Arte it is customary to address and propitiate the Genius of the tree. Intent is spoken in a respectful manner, with a promise made to the tree to nourish its offspring with the blood of the sorcerer, whether it be an immediate offering of the Arthana or the solemn oath to feed the spirits of the land with one's body and bones when dead. Additional offerings include gems, shells, songs, dances, incantations, and the finest fruits of the Imaginal Mind.

Wood type is an appropriate consideration when realising the Work of the Flask and Wand. For general Quickening of all Philtre types, suitable woods for conduction of Celestial Fire are Hazel, Ebony, Rowan, Witch Hazel, Willow, Grape, and Ash. Brews of Lustful character, such as the Nectareum Succubus, or potions of Animation, may be quicken'd by cured rods of Apple, Myrtle, Pomegranate, or Maple; their innate predilections naturally bending toward the

work of Venus. For Physick, a wand of Linden is much esteem'd; Potions of Illumination are well-quickened by Willow and Whitethorn. General magics of self-poisoning are well-served by rods of Holly or Blackthorn. The Dionysian Graal may, following custom, be quickened with a traditional thyrsus of Fennel tipped with Deal; elsewise the wood of an old Ivy is most potent and forms an excellent fetish. All acts of Maleficia are aided by a Rod of Yew, the wood known to impart deadly poison; heed well that potions thus stirr'd —depending on freshness of wood and length of stirring— may prove lethal or debilitating when drunk.

The Wand of Water.

A rod solely consecrated to the Undine or Water Elemental, hallowed unto naiads and other water spirits; the Wand of Water is employ'd chiefly to bless and thank the water to be used. The wood from trees with active and intimate water-congress is best: Alder, Willow, Liquidambar, Birch. Individuals in direct contact with living water —such as a tree growing adjacent to a spring or brook— provide the richest wood for arousing water-spirits, as their resonance with the Water Elemental is already well-integrated. The sorcerer may also employ gems with aqueous affiliations, such as moonstone, aquamarine, or opal. The Water-Wand may be consecrated as the sorcerer sees fit, and in the manner which instills it with the greatest liquid affiliations. As with all Tools of Arte, it is best hidden in a consecrated lair to prevent its pollution.

The Mortar and Pestle.

With the grinding-set, the Green Sorcerer's will is manifest though pulverization, which, in direct analogue to sexual congress, serves to create the germ of the Work. In the action of pounding the sorcerer invokes those qualities in the Herb which are of especial import to the philtre, such as the fluid sensuality of the Willow, timeless chicanery of Root of Bryony, or other Virtues native to the Herbs in question. Some preparations, such as tincture of Belladonna berry, are best begun by the mashing of ripe fruits and a small portion of the menstruum in the Mortar. The larger the mortar the better: many grinding-sets available in the present age are too small for our purpose. Stone is best, then porcelain. Upon obtaining this tool, after having cleansed it by the magical means found to be efficacious, both pieces of the implement should be duly consecrated with the sexual fluids of the Enchanter. In addition, the Vessel again may be regarded as the Belly of the Moon and the Pestle the Solar Phallus.

The Working Bottles.

A vast array of bottles will be required for storage of powders, barks, gums, leaves, tinctures, cordials, and Philtres. For tincturing and decoction vessels, procure bottles with a clamp and rubber-seal type stopper. Amber glass keeps the Herbs safe from the corruptions of light¹, though concealing these bottles in a shelved cabinet with doors, far from the eyes of the Common Clay, is best.

The Ritual Bottles.

Certain vessels must be reserved for ritual use. These are specially consecrated as Psychic Citadels for the Philtres the sorcerer will conjure into Being, and must be set apart as a Fetish, secret and holy. Ritual Bottles may contain special or rare nectars, such as liquors used exclusively for the libation of a certain spirit, or for containing Genii to assist in the Plant work. A Ritual Bottle, as its kin the Working Bottle, may be seal'd hermetically, absolutely preventing the intrusion of corrupting airborne principles, as well preventing the intrusion of light.

The Potion Cup.

This is the Graal of Working, the cup of Self-Poisoning and administration of alchymical Azoth, the Universal Physick. From it are drunk the sacraments of Our Work. If one has a cup generally reserved for other workings, such as the Aqueous Cup of the Beloved, it can be of benefit for the Green Sorcerer to consecrate a separate drinking vessel. For the purpose of ritual potion-drinking, glass, blown to such shapes as required by the Magician, is a superior material for these vessels, as its structure is a greatly cool'd fluid, and as such, its very form mimics the very Essence of the Water Elemental. Other more traditional vessels, such as Drinking Horns or wooden chalices are also of great integrity.

The Working Basin.

A large bowl or basin, in capacity admitting several gallons, is well-considered. Such vessels are to be used where large quantities of liquid are to be employed, whether it be a Sacramental Wine served to many celebrants; the herb'd waters of a ritual bath, craftily prepared; or those Elaeomantic potions which, by weird alchymic stirrings, open portals to other worlds which may be scryed by the seer. In addition, such a Basin may also serve as the vessel from which one may asperge oneself with enchanted waters, or, in a different operation, the charging of waters with Lunar Essence by the age-old charm of Moon-scriving. The best working bowl is made of crystal, of considerable expense, yet one should not disdain the cost, as the wonders of such a thing are endless, and other uses for it will be discovered, such as the making of flower essences. If the Working Basin is to be used primarily for moon-scriving, let it be of pure silver, for its lustre and the resonant lunar affinities which Nature has kindly bless'd the metal.

The Great Vessel.

Those Zymurgists brewing ales, wines, and meads have need of a *Great Vessel*, at least one in number, but several shall aid in the work should the art of *Fermentatio* be of especial relevance. Such vessels are of thick, hardy glass, and have the capacity for storing two to six gallons of fermenting wort. The narrow neck admits various ingenious devices delivering an airtight seal, preventing the corruption of the wort by souring influences, while simultaneously allowing the deathly vapours of fermentation to escape. Both Great Vessel and Seal can be obtained from the town brewer at modest cost.



The Lesser Tools.

An Herb Press of incorruptible steel, usually available for a modest sum, is an invaluable tool for tincture extraction. One can extract considerable quantities of tincture from a marc which would otherwise be discarded. Let there also be tools for exacting measurement. The Scales or Balance is required for weights; graduated cylinders of various sizes will suffice for the work of tallying liquid volumes. A fine mesh strainer, as well as a variety of funnels, is also an essential device. Let the holy Arthana, both for blood-letting and the act of Taking, be near at hand, as in all spirit-workings. For accomplishing the more complicated Plant Works, such as the extraction of oils, distillations of spirits or vegetable waters, and volatilisations of plant salts, plant alchemists will have need of distilling apparatus, such as a Soxhlet extractor, retorts, distillation flasks, separators, funnels, Liebig condensers, burettes, and Bunsen burners.

The Materia Magica.

Aqua Vitae.

From ancient times the increased absorption power of alcohol as compared to water has been well known. The Old Assyrians compounded many of their medicinal tinctures and Philtres in what was generally referred to as "beer"; Old Greek wines were infused with Herbs for medicaments, and were probably used similarly for visionary and ecstatic purposes². Herbal adjuncts to intoxicating beers and meads among ancient Germanic and Scandinavian peoples were also well established in zymurgic cunning.³ This potentiation of Virtue by means of ethanol has changed little over the millennia, the only significant advance being distillation of spirits for a higher purity of alcohol, introduced into Europe in the thirteenth century and, according to legend, discovered by the Arabian alchemist Jabir-ibn Hayyan in the eighth century. After the fifteenth century discovery of ethyl ether, some tinctures and medicinal preparations employed it as a solvent.

A variety of liquid menstrua or solvents should be kept on hand by the Green Sorcerer, for it is they who will absorb, retain, and convey the virtues of our Herbal Allies. Extraction of tinctures in Alcohol is especially important with Herbs containing high amounts of resins, such as Cayenne, Myrrh, and Yerba Santa. Numerous types of ethyl alcohol may be employed, of which the finest is Eau de Vin, or extremely high-proof Grape Alcohol. Rum, vodka, brandy, whiskey, even tequila are all appropriate for various Philtres.

Alcohol is consider'd Angelic in character, being a chymical apotheosis of the aqueous hydroxyl, and akin in powers to the vapours of the Firmament. Supra-Natural, in most cases it arises not of its own accord in the World, save in the vulgar circumstance of rotting fruit, where amid the great corruption of the alchemical *Putrefactio* shades of the celestial being dwell. By the intercession of the Cunning Wizard and the Spirit-World, the process of *Distillatio* conjures forth the ethanolic Angel from the charnel-house of physical decay, mighty of power and akin to Mercurius himself. To the Fires of Sorcery and the Waters of

the Uterus, the Angel may be considered an apotheosis of Water and, in angelic fashion good and true, an intercessor betwixt the two powers of Cain and Lilith.

Each type of spirit carries shades of its plant of origin, thus the distillation that results may be considered an angelic hypostasis of its vegetal parent. Thus the very best tequila will be haunted by the Genii of Agaves; Rum bears the sprites of Sugar-Cane; Brandy will characteristically retain some of the Spirit of the Vine; and Whiskeys variously swim with the shades of corn, barley, and rye. Vodkas of finer quality are still deriv'd from the Potato, and will generally so state on the distiller's label. For attaining pure plant characteristics in tincture, high-proof rectified spirit is best; all the more if distill'd by the Sorcerer. Where a mellowed, less medicinal extraction is the goal, the other liquors mentioned may be used as desired, with brandy being especially virtuous at soothing the palate. If the Bother or Sister of Arte owns the equipment for distillation, Herbs may be macerated in wine for several hours to several days, and the resulting tincture distilled to obtain Herb'd Spirits of Wine.

Water.

The elements of water and water quality in the making of potions are of supreme importance. Among the greatest of waters are Rain from thunderstorms, Dew, Spring water gathered from holy wells or imbibed with sun, moon or specific starlight. Alchemists have long acknowledged the importance of water. In the Middle Ages, sorcerers prized the dewdrops which, by the good graces of Our Lady, accumulated in the central reservoir of the cuplike leaves of the plant known as Lady's Mantle (*Alchemilla vulgaris*). This rare water was believed to possess subtle but potent powers, and was favored for use in healing nostrums.

TABLE 1: The Planetary Hours.

HOURS	SUN	MON	TUE	WED	THUR	FRI	SAT
0.00 - 3.26	♂	♀	♂	♀	♂	☉	☾
3.26 - 6.52	☉	☾	♂	♀	♂	♀	♂
6.52 - 10.18	♀	♂	☉	☾	♂	♀	♂
10.18 - 12.44	♀	♂	♀	♂	☉	☾	♂
12.44 - 17.10	☾	♂	♀	♂	♀	♂	☉
17.10 - 20.36	♂	☉	☾	♂	♀	♂	♀
20.36 - 24.00	♂	♀	♂	☉	☾	♂	♀

According to some Spagyricists, the best water for making liquid preparations is distilled rainwater gathered in the hour of the planet whose influence should dominate the preparation. Thus an amorous potion would best be made with a Water of Venus. Table 1 reveals one cycle of these hours, generally considered by most modern alchemists to be the best, though there are others.⁴ Additionally, those potions falling under the Sabbatic Domain of Lilith are best compounded at midnight, in a potent Lunar aspect; those brews hallowed unto Cain are potentiated by being concocted at mid-day, being of especial potency when the Sun at that hour is in favourable aspect to Mars, or eclipsed.

Distillation of both rain and dew is essential because the process, by means of fire and ice, removes minerals, dust, and other putrefying components. In the absence of distillation, rainwater freshly-gathered and collected under an open sky, must be diluted to a minimum of 15% alcohol; this is the minimum portion and may not be sufficient to inhibit corruption. Table 2 reveals the amount of alcohol needed to add to rainwater to achieve 30% alcohol, twice the minimum. This may be easily gauged by using 100 proof (50%) ethyl alcohol; but figures are also given for the addition of 80 proof (40%) spirit, which is more common. The proper dilution rate is for every 7 parts rain water, add 6 parts 50% vodka. Thus:

**TABLE 2: Addition of Alcohol
To Rain Water To Achieve 30% Alcohol.**

WATER (ml):	100 PROOF Spirit (ml)	80 PROOF Spirit (ml)
10	8.6	10.6
20	17.2	21.2
30	25.8	31.8
40	34.4	42.4
50	43	53
60	51.6	63.6
70	60.2	74.2
80	68.8	84.8
90	77.4	95.4
100	86	106

Another alchemical water, considered by some to be the greatest, is the Archaeus of Water. Meaning "Master Builder", the Archaeus is an energetically balanced recombination of distilled water. In brief, the process is as follows. A quantity of rainwater, preferably that which has fallen accompanied by lightning—thus instilled with the heavenly fire of the fulguralis—is distilled into four

equal batches. The first quarter of water to be distilled is the "Fire of Water" as it is the most volatile; the second batch to distill is the "Air of Water"; the third is the "Water of Water", and the last remaining quarter, being the most sluggish, is the "Earth of Water". Each elemental water-fraction is in turn distilled in precise thirds to separate the three philosophical principles. The Mercury will by its nature distill first, then the Sulphur, then the Salt. Thus, at this stage, there will be twelve separate vessels, each containing the philosophical fraction of an elemental fraction of water, such as the "Mercury of Air" and the "Salt of Water." At this stage, all like philosophical principles are combined—all Sulphurs, all Mercuries, and all Salts. The final stage in the preparation of the Archaeus of Water is the recombination of these compounded principles: first the Mercury is pour'd into the Salt, and then the Sulphur into this mixture.

Plant Materials.

Like Water, the quality of plant materials is of great import. If at all possible the Good Simpler is advised to rear plants in a magical garden or wild-gather them in a wise and well-considered manner. The most virtuous plant material is that planted and tended by no mortal hand, thriving in the wilderness under the dominion of Our Green Lord. Of secondary quality to those children of the wild are plants nurtured using time-honour'd horticultural arts, free of the fouling influences of agricultural poisons. This is especially important, for example, with Roses. Most commercially-obtained Roses are corrupt with the most wretched of venoms; many of these, used for the destruction of insect pests, are systemic and accumulate in the plant tissue. Likewise, many plants such as so-called Tea Rose varieties are in fact sterile; their ability to reproduce sexually has been bred out of them as a result of constant hybridizing: the result is a Rose sumptuous to eye and nostril but unable to bear offspring. Such matters are well considered, especially if the blossoms in question are destined for Love, Lust, or Fertility potions.

Additionally, plant taxonomy is a concern. If a garden cannot be sown and one must rely on Herb merchants, be certain the plants obtain'd are the correct ones; the Green Sorcerer cannot rely on pedlars to be botanists. Thus, let the Wise be familiar with the Herb sought: its morphology, availability, common impostors and adulterants in commerce. Some regularly-appearing substitutions—such as May Apple (*Podophyllum peltatum*) for Mandrake— can in fact be extremely unpleasant, if not deadly.

Honey.

Some Philtres may require digesting Herbs in Honey: for this, raw honey is best, and it is advantageous if one has a friendly acquaintance with the Bee-keeper. Some commercial honeys are filtered or blended, or the bees may have foraged on flowers subjected to corrupting influences. By obtaining the honey from the source, one is assured of purity. More importantly, knowing Bee-keepers gives the Green Sorcerer the opportunity to meet, appreciate, and engage with the bees who toil to produce the Divine Elixir of the Melissae.

Important factors such as the dominant flower nectar and *Genii loci* should also be considered. A honey made by bees who have foraged exclusively on Lavender, for example, will taste markedly different than a honey from bees toiling amid Orange Blossom, and the resonant powers therein will likewise differ. If the sorcerer is to compound a Cordial of Rosemary Blossoms, the Philtre can be exponentiated by sweetening with a honey made from bees fattened on the nectars of the same plant's blooms. The virtues of honey spun from the nectars of an individual flower species are a source of great debate among Wortcunners; the differences in flavor can be astounding. Neroli or Clover honey has become a familiar standard, but sampling the delights of a Foxglove, Star Thistle, Ironbark or other honey will make the Wise Herbalist yet wiser. On occasion the toxic principles from various plants, such as certain species of Rhododendron, may be imparted to the honey; thus instilling it with visionary or deadly virtues. Knowledge of the prime nectar source of the honey is especially important when compounding magical elixirs amplifying the spirit of a single plant, as honey represents a recombinant form of a plant power on the level of magical quintessence, distill'd and sublimated by the Good Alchemy of Nature.

:Standard Preparations:

Tinctures.

Generally speaking, a tincture is an extract, usually in alcohol, of plant, animal, or mineral material. As mentioned before, the alcohol acts not only as a solvent but also as a preservative. The preparation of a Philtre sometimes begins with an alcohol tincture of various Herbs; pre-made tinctures of individual Herbs may also be added at various times of the Philtre's manufacture.

There are a variety of schools of tincture-making, prescribing anywhere from seven days to a year for letting an Herb macerate in the menstruum. The method given herein begins a tincture on a new moon, allowing it to steep for a full lunar cycle. Obviously there will be exceptions to this rule, as some Herbs or Herb portions have a narrow harvesting window, for example, the blossom of the San Pedro Cactus.

One may use fresh or dried herbs for tincture making. Spagyric Alchemists prefer the latter, while folk magicians oft' prefer fresh Herbs. The relevant chymical difference is in the water retain'd by the fresh plant, as opposed to its absence in dried herbs. As concerns the plant's governing genius, the difference is somewhat more complicated. Fresh material, especially that which proceeds directly into the menstruum seconds after harvest, possesses an undeniably greater level of vivified spirit than that material which has been severed from its parent plant and laid on a drying rack for a week or more. This consideration is vital to the creation of Herb Idols, which act as a resonant, zygous simulacrum of the plant (vide Chapter 8). When creating Flower Essences, living plant portions are essential. On the Alchymical level, fresh material contains a greater Mercurial essence, the mediator betwixt our Salt and Sulphur. Dried

material is mostly Salt and Sulphur, largely bereft of the Grand Philosopher and his Rod of transmutation, though this imbalance is mitigated in the recombinant tincture by the presence of ethanol. Spagyric tinctures are compounded in varied tripartate processes isolating Sulphur, Mercury, and Salt, then recombining them. A basic compromise accounting for the entirety of the *Essentia Herba Triformis* uses fresh material, dried, and the calcined ashes of the plant, in the end combining them. Siphoning off the clear liquid whilst separating the feces, the latter should be calcined again and redissolved until All is unified.

To begin a simple tincture, duly pulverize the plant parts with a mortar and pestle. It is also of benefit when using fresh plant material to leave half the total volume of the vegetal corpus whole and unpulverized, as chopping is essentially a destruction of cell membranes: while virtues are released in this way, certain enzymes are imparted or destroyed that will impede a wholesome product.⁵ If the plant being tinctured will be used for a specific magical purpose rather than as a magically undifferentiated stock tincture, one must invoke the powers of that portion of the Herb while grinding, asking the benediction of their magical strengths. Roots are chthonic in power; sap, resin and bark are defensive and lend their virtues as magical barriers. Stems are the very quintessence of Mercury, conduits of rapidly flowing powers; as such they aid in both dissemination and communication. Leaves be, as a rule, Solar in nature, that power being absorbed and metabolized in photosynthesis. All attendant qualities of Solar magics are also applicable, specifically those of Healing and Fortification. Flowers concern themselves with sexuality, attraction, and various forms of intimate congress and collaboration; Fruit is the completion of the work, the end result of fertility enacted. The Seed is the head-tail juncture of the ouroboros: rebirth, transition, and the inheritance of spiritual birthright.

When these portions have been summoned, place the plant material in a colored or amber glass vessel and well-cover the bulk of the Herbs with the alcoholic menstruum. Make certain that no Herb-portions break the surface of the alcohol, as they may attract fungus or other *flocculum abomini*. Retire the tincturing vessel to a dark place and agitate for several minutes once a day. At the end of the lunar cycle, press the marc (the solid plant material suspended in the menstruum), dry and discard. The tincture may then be stored in airtight containers of darkened glass, and kept in a cool, dry place. The virtues of the tincture should remain, bound by Our Angel, for three to five years.

Infusions.

An infusion is made by soaking plant material in water without constant boiling; thus hot and cold-water infusions may be made. If using dry leaves or flowers, a general formula is steeping 7 grams of herb in 250 millilitres of water for about twenty minutes; for fresh material, double the amount of plant ingredient. The resulting infusion may be stored in a refrigerated, airtight container for up to one week. Cold water infusions may be made by steeping ground or bruised Herbs in cold water in a sealed vessel for 7-12 hours.

Decoctions.

The decoction, also known as a tisane, is made by slow simmering of herbs, most often roots, twigs, wood, bark, and seeds, over low heat. The general proportion is 10 grams of plant matter to 500 ml. of water, simmered for twenty minutes, then strained, but this may be modified depending on the potency of the plant portion. Amount of material and time cooked may be adjusted to weaken or strengthen the decoction.

Liqueurs.

Perhaps the best modus of storing a Philtre over time is in the form of a liqueur. Herbal extracts can be made into liqueurs, which in essence are alcoholic extracts with a certain amount of sweetener added. A basic formula employs 30 grams fresh or 22 grams dried Herbs, macerated in 500 millilitres of ethanolic menstruum for 2-3 weeks in a warm place. Strain, add honey, maple syrup, or molasses to taste. Bottle and let age 2-12 months. Aging greatly improves flavour and smoothness, removing much of the ethanolic fire. This phase is referred to as cooling, and during this time the cordial benefits greatly from the addition of flavoring agents such as Sage flowers or Bean of Vanilla. With such preparations, a sediment, the alchymical feces, by its nature tends to precipitate out. This may be filtered and discarded for reasons of the elixir's clarity. In spagyric alchemy, the feces contain gold: they are separated, dried, calcined and added back to the final product, as they are known to contain some of the unique and virtuous Salt of the plant. The dregs of the Vessel may also be dried without calcination and extracted into wine and distill'd gently.

Syrups.

The virtues of Herbs may be preserved in sugar, with the alcohol omitted, though requiring cold for preservation. Boil 1kg. of raw or brown cane sugar in 1.5 litre of water until sluggish, then steep the Herbs, fresh or dried, in the hot mixture for twenty minutes. Herbs can also be simmered directly in honey or maple syrup for ten minutes. In general, use 20g. of Herbs for every 500 ml. of liquid. The syrup is then strained, stored sealed, and kept in a cool place.

Flower Essences.

Flower essences are floral preparations made by exposing fresh flowers to sunlight in pure water, then stored, employing a quantity of brandy as a preservative. Their effect is on the subtle body, more specifically that governing emotions. The healing virtues of flower essences have impressive results in certain individuals; however, those who are of a more sensitive or 'mediumistic' constitution are more receptive to these subtle energies and generally respond well in repeated instances. The best way to employ individual flower essences for magical purposes is for becoming acquainted with one aspect of a particular plant's Genius. For this purpose use them singly, as directed, after a thorough banishing, followed by meditation on the essence in question. For the neophyte or skeptic, flower essences with an extremely bold personality are recommended,

such as Monkshood, Tobacco, Tansy, Poison Oak, or Nux Vomica. Traditionally-prepared flower essences from a variety of simplers are usually obtainable at the local apothecary.

To make flower essences, place newly-opened flowers in a ritual bowl preferably of glass or crystal, and cover with distilled water. Expose the flowers to sunlight under a clear sky for four hours. Strain the sun-infused water, adding unflavored brandy for a total volume of 40%. This is the Mother Tincture, which should be stored in light-proof glass containers. Prior to use, mix 4 drops of the Mother Tincture with 5 ml. water. The dose is 4 drops of this dilution under the tongue, 3 times a day. For best results, avoid taking with meals or after using stimulants or alcohol.

Colloidal Gold and Silver.

Ayurvedic sciences have long made use of tinctured metals in physick. Indeed, these medicines of ancient Indian Alchemy are still used today with good effect; and certain mineral works of European Alchemy rely on the digestion of metals in various acids, such as Vitriol of Iron. The alchymic mineral path is a complex Spirit-road requiring a lifetime of study, both in the laboratory and the library; as such the present volume is too limited in scope to devote the space needed for such disciplines. However, mention of colloidal Gold and Silver are warranted in relation to Our Arte.

Colloids are curious particles which remain suspended in solution, rather than precipitating out. Colloidal Gold and Silver are pure elemental metals that have been suspended in de-ionized water. Both colloidal metals have been used for treating a variety of health complaints, including topical ulcers, arthritis, rheumatism, fungal infections, burns, alcoholism, obesity, and depression. Both gold and silver have a well-etched history in folk medicine, used both internally and externally; Paracelsus and other alchemists knew well their healing virtues.

Besides that goodness they lend unto the physium, the chief value in these metals lies, in their spiritual arcana and their alchymic affinities with Tubal-Cain and Lilith as Patrons of our Arte: Solar Gold and Lunar Silver. Each metal may be added in small proportions to a corresponding Solar or Lunar potion, thereby fixing its resonance within its specific aethyric domain.

Both colloidal Gold and Silver are rather expensive; however, they are an auspicious and precise way in which to add these noble metals to Philtres. Both Colloidal metals are benign and readily available. In addition, minerals, gems and semiprecious stones added to Philtres at various stages in their preparation shall impart their subtle lithic virtues.



SIGILLUM

UNDINUM.

3

Praxis Cucurbita.

Many are the Gods indwelling the Potion-Flask. Far from drawing its power merely from the Chymical Virtues in suspension, the Philtre is vivified as well with Plant Genii, Water Elementals, and the good magics of the Green Magus. The potency thus instill'd in a Brew by sorcerer and familiar spirits is as germane to the efficacy of the concoction as its constituents of Mortal Matter. This complex weaving of potency and cunning which thereby empower the Philtre include the very act of collecting the plant material, with appropriate offerings to the spirits; the purification of the tools and working space; supplication of the plant-spirits individually prior to their introduction into the Philtre; the intercession of Cain Al' Shajarat as the Green Master of the Wild; supplication of the Witch-Mother Lilith and the propitiation of Tubalo-Cain as the Lord of the Fire; focused praying over the brew while it is cooking; and the ritual administration of the brew to supplicants and celebrants. Such is the Law now, and such has it always been: Our Cunning arises from praxis as well as our worts, and wise is the Simpler who makes of his body a Garden, well tended by the Work.

The Green Sojourn.

In many traditions, the procuring of magical plant material from the wild is a rite unto itself, which sometimes reaches its apotheosis in a plant pilgrimage. Rites of ritual harvesting are an essential component to Green Sorcery and the Arte of the Philtre. These mindful praxes are a necessity for harvesting from the wild, and are rendered here as The Protocols of the Green Sojourn.

The first of the Laws of the Green Sojourner is the Protocol of Purity, which demands cleanliness of body, mind, tools, and intent prior to stepping foot in the wild. Every foray into wilderness is Exile, and thereby the domain of Cain. This hallow'd act entails a magical separation from the common, profane world and an entry into Earth Self-hallow'd; it also specifically mirrors the perpetual stance of the sorcerer as Opposer. Thus awareness of this state of separateness should be cultivated and held at one's centre.

Before sojourning, clarity of intent should be first be formulated. Let the Verdant Magician be well-educated and cunning of craft regarding the species being sought: let all brothers and sisters of Arte discern keenly the status of the plant: know if it be endangered or overharvested; an aggressive introduced species or a precious native one. Knowing the Land is essential. If unfamiliar with the environs, let the land first be scouted, noting impressions received from the Genii Loci, plant communities, and apparent human impact. The Magician's Design should be humbly spoken to the local sprites, followed by an honest read

of the place: any work of Green Sorcery can be thwarted by offended Land-Spirits. As much as one may desire to harvest from a vigorous patch of Nettles, the Arte will be profaned if ill omens go unheeded and the Tabu of the Wildwood is violated.

As much as the aforementioned considerations of Purity of Intent, cleansing of the Sorcerer's very corpus should commence prior to the Green Sojourn: the Protocol of Purity demands Immaculation, both of the body and the Tools of Arte. For the physium, let a ritual bath be undertaken, as well as a fast. Physically cleanse all regalia by fumigating with smouldering tree-resin or an incense compounded from the plants growing in the locale to be wandered. The Mind may be purified and attenuated by observing that most noble of virtues, Silence. Traditional herb-gathering methods prescribe certain taboos prior to gathering plants, such as avoidance of sexual activity or alcohol. Both of these prohibitions are of incalculable value, chiefly for the homeostasis of the Aethyric Body as a precondition for the Arte Magical, as well as a gesture of devotion and respect.¹ In addition, supplication of one's Grand Famulus prior to The Work is well advised. Finally, the Protocol of Purity demands that the land, and thereby the plants taken from it, be pure. As a general rule, the further removed from the influence of mankind the better, but of course there are exceptions to this, as some Herbs prefer haunts close to the habitation of humans, or graveyards, or 'mid the ruinous settlements of men long dead. Avoid picking plants by heavily-traffick'd roadsides; many Herbs will absorb some of the corrupt principles of these besmirched byways; shun as well ditches fouled by agricultural venoms. Paradoxically, it is plants virtuous in accumulating healthful minerals from the earth, such as Nettle, which also store poisons.

The second protocol, The Protocol of Presence, is a magical obligation of pure and total focus when gathering Herbs, in the Garden as in the Wild. When sojourning into Wasteland and Thicket, the Man of Arte must become as the Wild: elsewhere one is an intruder. This requires consideration of the magical goal, namely the Herbs being sought, but also the locus in which they dwell: in this moment, the Sojourner enters Hallowed Ground, stepping into a mansion of many beings. The Sojourn can be interrupted or tainted by the presence of obnoxious and loud persons; avoid them at all costs.

Third is the Protocol of Hailing. Prior to harvesting the Herb, let the Green Sorcerer announce his intent in a respectful way to the individual. A greeting and prayer of request to the plant is largely a matter of the sorcerer's own choosing. There are numerous examples of this from varying magical traditions. From the ancient Graeco-Aegyptians we learn of a curious rite of herb-gathering. It begins with the herbalist purifying his body. He then sprinkles natron for purification and circumambulates the plant three times, fumigating the herb with pine resin. The wortcunner then burns the best Kyphi incense, prays, pours a libation of milk, and pulls up the plant while invoking the name "of the daimon to whom the herb is being dedicated and calling upon him to be more effective for the use for which it is being acquired". The plant is then addressed with the solemn incantation:

You were sown by Kronos, you were conceived by Hera, you were maintained by Ammon, you were given birth by Isis, you were nourished by Zeus the god of rain, you were given growth by Helios and the dew.... As you have exalted Osiris, so exalt yourself and rise just as Helios rises each day. Your size is equal to the zenith of Helios, your roots come from the depths, but your powers are the heart of Hermes, your fibers are the bones of Mnevis, and your flowers are the eye of Horus, your seed is Pan's seed. I am washing you in resin as I also wash the gods even [as I do this] for my own health.... I am Hermes, I am acquiring you with Good Fortune and with Good Daimon both at a propitious hour and on a propitious day that is effective for all things.²

Following the incantation, the herbalist fills the hole vacated by the plant with seven seeds each of wheat and barley, mixed with honey, then with earth.

In the Domain of English Wortcunning, Nigel Pennick reveals a simple, potent, and artful tree-hailing from praxes of East Anglian plant-wisdom, spoken prior to cutting an Aspen branch³, which, as noted, can be adapted for any tree:

Karrinder!
Hail to thee, O Aspen tree.
Old lady, give me some of this wood,
And I will give thee some of mine,
When I grow into a tree.
Send your virtue into this branch,
That your strength will flow through it
For the good of all.
Ka!

There is much to be gain'd by tailoring each Hailing individually to suit the plant. Considerations of the character of the Genius, the nature of the magics for which the Herb is intended, and some form of gratitude are paramount.

The Fourth Protocol of the Green Sojourn is The Protocol of Appropriate Harvesting. A clean cut, made with a sharp knife, is far more respectful of the plant than simply tearing off a leaf or a branch. Indiscriminate ripping of parts creates jagged wounds, rendering an Ally susceptible to infections. To assure both hygiene and quality of plant material, clean the blade after each use with strong alcohol.

For cutting, the Tool of Our Arte is the working knife, sometimes called the Knife of the White Hilt, its handle inscribed with the sigils and talismans of the Green Sorcerer's famuli, having, in some traditions, a crescent blade. Better than any knife or sickle, however, is a good hand pruner, duly consecrated to The Work. Such tools are crafted by horticulturists with the health of the plant in mind, and fashioned to cause minimal damage, rather than subjecting an Herb or Tree to the clumsy cuts of a knife. Some traditional wortcunners recommend avoidance of iron blades for this purpose, as iron is thought to offend the plant.

This Tabu of old has some credence, especially as relates to smaller, dainty plants with delicate stems or blossoms such as Violet or Forget-Me-Not. For such worts, iron and steel are perhaps excessive in terms of their metallic potencies. However, the vast majority of horticultural hand-pruners are made with steel, so the possession of bronze, silver, or gold knives must needs arise by the sorcerer's own ingenuity and the Good Favour of Tubalo-Cain. It should be remembered that stainless steel, in order to render it incorruptible, contains appreciable amounts of Nickel, Chromium, Vanadium, or Titanium.

Appropriate harvesting for trees is especially important. If taking bark in any significant quantity, attempt to locate a newly-fallen tree, perhaps felled by a recent storm. If such cannot be found, remove bark in small quantities from younger lateral branches. Girdling, that is to say, circumscribing the trunk with a cut, can kill a tree. Leaves from trees should be gather'd in early to late spring, as their Virtues change with the advent of Summer, and they begin producing Bitter Principles to ward off insects. When harvesting branches for wands, avoid cutting branches arising from the dominant trunk; instead, take branches from lateral leaders.

When all plant materials have been gather'd, let them be wrapp'd in silk and put into a bag specially encharmed for carrying freshly-gather'd Herbs. By no means allow the material gather'd to touch the ground, as its sorcerous Virtue escapes downward into the earth and renders the material unsuitable for use in our Arte.

The Fifth Protocol, that of Numbers, governs the amount of material taken. Never harvest an Herb if it is a single individual standing alone. Look for large, well-established populations, and gather variously-aged individuals. Leave the largest and most healthy plant; petitioning this individual directly for specific needs before proceeding to gather, being alert for ill signs.

In general, the following numbers apply to gathering plants in the Wild:

If harvesting an entire plant, a maximum of one tenth of the total individuals in one location.

If stem or root, one sixth of total individuals. When taking roots from perennials, strive for lateral root-branches and leave sufficient vertical and other lateral roots to ensure the plant's survival; cutting too close to a plant's crown can kill it.

If bark, harvest sparing material taken from divers, smaller branches or from trees downed by recent storms. Avoid taking bark from the main trunk of a tree.

If flowers or fruit, harvest from one fifth of total individuals present.

If seed, harvest from one-fifth of total individuals, scattering some of the seed harvested.

Preparatory Magics.

The Green Sojourn's Protocol of Purity extends as a general rule to the work of the Ars Philtron. As with the Green Sojourn, the sorcerer should always be pure of body before engaging in the Work. A short fast and a cleansing ablution⁴ are recommended preparatory work.

For the lustration, plain hot water is sufficient, but divers Herbs, singly and in combination, will encharm the bath according to Need. Many Herbs in Nature's Apothecary are especially useful in subduing intrusive or profane shades, others are sorcerous Allies, potentiating the magical work that follows. A favour'd Ablution for prefatory sorcerous physick is a warm bath fortified with strong infusions of Vervain and Agrimony in the amount of 1.5 litres each. The Green Magician may eventually choose one specific Herb for the Cleansing Ablution for its proven efficacy or because of totemic alliance with the plant.⁵ In addition to the bath, let a quantity of fresh water be drunk to accompany, or a tea brew'd from the same Herbs in the ablution, so that the Elemental cleanses within, as well as without. Meditation on the work in the presence of the Spiritus Familiaris, is also essential in the final phase of the ablution.

The favour'd Time of Working is in the night hours, the sorcerer dwelling wisely within the Mansions of the Moon.

Let also Intent be immaculate, the powers of the Philtre radiating perfect in the Adytum of Mind. The environs of the Oratory and Laboratory should also be impeccably clean prior to the operation of creating the potion. Finally, a rite of Consecration of the Working Domain should precede the Work as with any other ensorcellment. To this may be adjoined a purposeful meditation on the matter, not only of the objective, but on all matter and spirit arising within the work of sorcery.

Divers strands of magic decree taboos on sexual activity prior to certain rites; some traditions maintain that such congress divides the sorcerer's attention and energy between mortal matter and the gods; in other cases, sexual prohibitions are associated with certain plants.⁶ The taboo has less to do with 'uncleanliness' or the offense of a spirit than the noticeable reduction in sorcerous vigour after the more mundane forms of sexual congress. Arousal and orgasm in both men and women are associated with the loss of at least some sexual fluids, and, when occurring without heed, with a corresponding bleed in creative and magical potentials. There are, of course, other eroto-mantic praxes for the conservation or magnification of these potencies.

The Blessing of the Fellows.

On preparing the laboratory, let each ingredient in the Philtre be enthroned in a separate holding vessel, and blessed with prayer and incantation specific to its spirit. Sigillae representing the arcana of the individual plant genii may be drawn about the site of the Herb's adulation. Let then its Genius be invoked and praised, with incantations, envisionings, and great musicks praising the spirit. Those specific virtues of the plant should especially be conjur'd. During the

course of prayer and supplication, gnosis may be imparted to the Green Sorcerer concerning specific arcana of the Genius and its role in the nascent Philtre.

Water Elementals and The Invocation of the Undines.

The inclusion of Undines, or Water Elementals, is apposite to the creation of ensorcelled Potions and Brews: it is by the Good Grace of these Fluid Spirits that Our Work is realized. The powers of Inundation; Dissolution; Percolation and Infiltration are but a few of the virtues of the Elemental. Water and its allied spirits possess the quality of Solvency, an eagerness, to absorb. This character is embodied in numerous myths of Water-Nymphs who sing, beckon or attempt to persuade mortals to descend to them. Such shades are the water-spirit known to Romanian gypsies as Wodna Muz, or the Water Man, who lurks at the bottom of pools in wait for victims, as with Jenny Greenteeth, the English bogie who lies in wait, submerged in mossy ponds. Also known are Romany taboos on drawing water against the current, as it is thought to offend the water-spirits; the same source reports a custom of offering libations to Wodna Zena, or Water Woman, before offering it to drink.⁷ Water-spirits have also an ancient association with the mysteria of Wortcunning: Welsh legends of Old regard the Herb-wise Physicians of Myddfai to be the children of a farmer and the Lady of Llyn-y-Van Vach, a water-spirit. The ancient Sumerians named the Abyss of Waters Apsu, the dominion of the god Ea, who was regarded by wortcunners as their patron deity and the founder of the art of healing.⁸ Water-genii, sirens, mer-folk and Naiads were regarded by the ancients as infinitely wise and cunning, but often treacherous, and always absorptive.

This Virtue of Solvency may align in the simplest of ways with the Magicians's Work. A traditional Spirit Trap in Eastern European folk magic employs a vessel of fresh water placed by the bedside each night. During the night, the absorptive power of the water attracts and traps Noxious Spirits, in particular the night-roving phantasms or stray undifferentiated essences which may torment vulnerable persons while sleeping. In the morning, the water is poured out far from the Bed of Dreaming. With vigilance, this simple charm dispells recurring nightmares, and is especially efficacious for children. In more complicated works, variations on the charm can also act as a magical adjunct to the sorcerous Art of Dreaming.

In the same manner, that characteristic of water adept in storing energies can just as easily taint a Philtre. For this reason, purity of regalia and ingredients, as well as the Will, Desire, and Belief of the sorcerer, is essential for optimum enchantment. When undertaking the preparation of any Philtre, solitude should be observed, far from the vulgar influences of the Profane, unless one is prepared to drink their contamination.⁹

The Ars Philtron, by its nature, requires congress with Undines, and the Wise may access these Spirits by many pathways. Time spent seclud'd in brooks, springs, lakes, and seas, especially in meditative states receptive to spirits will yield up both Wisdom and Gnosis. The sensual inlets of vision, touch, hearing,

taste and smell will also duly serve; the sounds of a fast-running stream shall give rise in reverie to voices and songs which may reveal and conceal many secrets. Good Care when doing this is necessary, as many teachings regard these voices as deceptive. Simpler methods include invoking the Undine in the temple, by means of imaginal sympathy. In such praxes the sorcerer, as the elemental is summon'd, conjures the image of all the Genii of the Deep into his mind, and then into his very own flesh, his physium comprised of glistening fish-scales, gills, fins, shells, seaweed, and other vital requisites of the Oceanic Mansions.

The Sigil of the Undines, as rendered herein, may be employed to attract and bid Water Elementals, the motion made repeatedly with the Wand of Water. Other sigillic water element keys can be divined from immersion in wild bodies of water such as brooks, springs, ponds, rivers, swamps and estuaries; such ablutions may be incorporated as adjunctive praxes to the Green Sojourn. Atmospheric aqueous phenomena may also relay magical information, though the efficacy of this varies with the sorcerer, the locale, and the resulting magical congress. Specific sites, in addition to their Undines, will harbour nuances of the Genii Loci and other spirituous essences such as plant and animal life, geologic spirits, and psychic residuum from past events.

For invocation, the Sigil is traced repeatedly in a deosil direction with the Wand of Water in the Wort-Cauldron prior to brewing, rousing the Elemental by motion in conjunction with incantation and direct contact with the fluids to be agitated. One need focus intently on the water itself as it is stirred with this sigil, employing any traditional water incantation or such as descends by the beneficence of one's famulus or ingenium.

Invocation of the Undine.

Ye Spirits of Aqueous Domain

Ye Powers of Dew,

Of Ocean and Rain,

By Wave and by Tempest

By Wax and by Wane,

I rouse Thee Undine

In blessing and bane.

Ye of the Lower Firmament First Form'd,

Ye Watchers of the Great Below;

Ye Gods of Deepest Fountains,

Into my Making-Vessel flow.

O Vital Flood,

Nectars of the World's own Heart:

Unto Thee the Blood, the Tears,

And the sacred Marriage-Wine of Arte.

Our Prayer is but one example: let the sorcerer harvest and prepare a variety of spoken charms from the Arbours of the Wise. It is best not only to summon but petition also for aid specific to the brew being made. Use of the *Sigillum Undinum* may also be incorporated into other water-focused sorceries such as rain-summoning. After the beckoning the Spirits of Water, the sorcerer should propitiate the Undine with several drops of the *Aquaeum Luna*.

The Aquaeum Luna and Its Preparation.

The *Aquaeum Luna* is a magical solution made specifically for honouring the Undine in every Philtre made. A small amount, usually a few drops, is added when creating any potion. This action simultaneously invokes and feeds the water elemental, and conveys the sorcerer's request for its blessing in the work of the Philtre. The *Aquaeum* also maintains a continuous aqueous link between the sorcerer and the Undine throughout the work over time.

The *Aquaeum Luna* is made from three Herbs with strong Water affinities, preferably fresh, tinctured in 100 proof spirit, with a small amount of distilled water added. Choice of which of these Herbs to use should be determined by the sorcerer's cunning, familiar spirits, and knowledge distill'd from the Shadowlands of Dream. Other factors to consider are if any of these Herbs inhabit ponds or swamps, or riparian corridors and if any of them already share an Ally relationship with the Green Ovate.

A partial list of such plants includes Alder, Algae, Aloe, Angel's Trumpet, Apple, Aralia, Aster, Balm of Gilead, Bamboo, Banana, Belladonna, Birch, Blackberry, Bladderwrack, Bleeding Heart, Blue Flag, Boneset, Büchu, Buckthorn, Burdock, Cabbage, Calamint, Calamus, Camelia, Camphor, Cardamon, Catnip, Chamomile, Club Moss, Coltsfoot, Columbine, Comfrey, Cowslip, Crocus, Cymbopogon, Daffodil, Dittany, Dodder, Elder, Elm, Elecampane, Feverfew, Foxglove, Gardenia, Heather, Hibiscus, Horsetail, Hyacinth, Iris, Irish Moss, Ivy, Kava Kava, Lady's Slipper, Lemon Balm, Lettuce, Liquidambar, Lilac, Lily, Lotus, Marshmallow, Mints, Myrtle, Orange, Orchid, Orris, Papyrus, Peach, Periwinkle, Plumeria, Poplar, Poppy, Raspberry, Rose, Rush, Scullcap, Sedge, Skunk Cabbage, Solomon's Seal, Spikenard, Strawberry, Sugar Cane, Thorn Apple, Thyme, Tonka Bean, Valerian, Vanilla, Violet, Water Lily, Willow, and Yarrow.

On the New Moon, the Herbs are tinctured in the alcohol according to usual praxis; the amount of plant material to be used should be gauged largely by the amount of spirit. On the full moon, let the sorcerer take tincture, distilled water, and a consecrated Ritual Bottle to a quiet and forlorn place. Let a blessing of the Vessel be performed, with oblations to the Undine. Then, in the light of the full moon, open the tincture and offer it up to the Lunar Orb, capturing its rays, allowing the benediction of the Mother of Night to bathe the *Corpus Sidereum*.

Distill'd water should be added to the tincture in a proportion of 1:2. That is to say, for every two parts tincture, the sorcerer must add one part water. As noted above, the *Aquaeum* should be blent in the cauldron, the strokes of the

Wand of Water following the sigillic invocation of the Undine. As the mixture is agitated, let the sorcerer, by imaginal coalescence, envisage his or her body as some aqueous denizen, be it fish, mermaid, leviathan, river basin, or other Vessel capable of kindly holding water. By this state of fluidic ecstasis the resonant form of the Undine shall be both adored and attracted.

The mixture is then strained and bottled in the Ritual bottle having been consecrated for the occasion. When the moon has waned black, the Aquaeum Luna is complete and may be used.

If the Ars Philtron comprises a substantial portion of one's sorcerous praxis, let divers Aquaeum Luna be made to propitiate Undines inhabiting specific water sources. Thus, when using water from a local spring, an Aquaeum Luna compounded exclusively for the god of that spring should include such herbs as grow within its influence and nourish'd on its waters, such as the Fern called Maidenhair, which gladly frequents such places.

Our Water, in addition to its use as a fluidic medium linking the Potion with the Undine, may also be used, diluted, as a Balneum for washing the crown in rites honouring or invoking specific local water-gods.

Of the Powers of the Vessel.

As we have noted, the Prime Vessel is the Seat of Lunar Power, which in Green Witcherie is known as the Womb of Lilith. From it are spawned all Magical Children: the strange fruits which are the Works of Our Arte.

As Cain is to Our Fire, so Lilith is unto the Black Void which receives and contains that Fire; She is ever the fertile Black Earth of Khem, Conceal'd Mysterium of Midnight and Spirit-Roaming, and the bitter but perpetually fecund Ashes of Annihilation.

Whether the Vessel of Our Lady bears forth Angels or Demons, Hers is the power of the conception, nurturance, and fruition of the potion, the Working and Charm of the Vessel. Of equal importance is the threefold aspect of Nymph, Mother, and Hag, as enfleshing to the triune potencies of absorption, retention-nurturance, and delivery. For as the Waters of the Vessel thrice bewitch, so do the masques of Our Lady.

Beyond the Potion being made, the Wort-Cauldron is ever the focus of the work, and the Green Sorcerer should remain mindful of the Lady's presence. For this, let such fetishes or votives as are deemed needful be present to accompany the invocation of the Lady as the Prime Vessel. These may include black or red candles; owl claws or feathers; moonstones; fragrant oils; fresh thorn'd Roses or the fragrant flowers of such venomous Nightshades as *Datura* or *Brugmansia*; threefold Wheels of Hekat; or other such relics as serve in the totemic adoration of the Mistress of Night.

The Lesser Vessels of the Ars Philtron may be considered the Daughters of Lilith, succubi specifically governing the powers of warding, administration, and imbibition of divers potions. These vessels may be sacrificed and consecrated unto these spirits accordingly.

Prayer of Lilith.

(Exhortation Unto the Mother of the Vessel)

*Hear Me, Lady of Black Fire,
Barb of Lamashtu,
Shade of Grace who watches over:
Draw nigh into this Vessel
'pon the Wings of Night.*

*Lady of Black Ash,
Seductress of All Souls,
Bride of the Serpent Bright:
Rouse the Seed within this Urn that it may grow.*

*Lady of Black Water,
Eld Mother of the Royal Bloodlines,
And the Arts of Nectar and Poison,
Deliver the Child of this Vessel
That it may fulfil Threefold Design.*

*Ia Ia Liliya!
Convoke all Servants by Name and by Sign
And in Assembly unto the Triune Hallowing of Thee,
And Seal this Work of Enchantment.*

*Ia Ia Liliya!
Mah Shayaja!*

Of the Powers of Forge and Fornax.

The alchemists of old reveal the Great Smith of the Royal Arte as Vulcan, Lord of Fire and Animator of All, without which no work of Nature or Arte may come about. The Green Witch in a similar fashion hails Cain, first-born sorcerer and Master of the Forge, as Patron and Quickener of the Semen Magia. The flames of the Oratory, used to heat the vessels and children of the Ars Philtron, blaze with the celestial radiance of the Master, and should be burned in his name. Even those Philtres made without the aid of heat or flame require the Heavenly Witch-Fires of Sorcery for their quickening, therefore let Tubal-Cain attend the solemn rites of the Fire, be he welcomed by incantation, imaginal conception, the burning rays of Sun or Candle, the fragrant pyres of suffumigation, or the agitation within the Vessel by means of the Wand of Quickening. In the action of ensorcelling the Philtre, let the Wise remember Our Horn'd Master Smith.

Prayer of Cain Al' Shajarat.

(Exhortation Unto the Green Master of the Forge)

*Holy Master,
First and Most Cunning of Tillers
By fragrant smokes
And the power of Thy name
I hallow Furnace, Forge, and Flame:
Cain Al Shajarat,
Sa'Ira, Sa'Ira, Sa'Ira.*

*Holy Master,
Unto the Craft of the Green,
And the Spirits of the Wise
Bear thou from shadow Celestial Fire
And cause the Dead to rise:
Cain Al Shajarat,
Sa'Ira, Sa'Ira, Sa'Ira.*

*Holy Master,
Nine times thy Name be sung;
Temper these hands and their Work
In thy Fornax and Forge
For Thine is The Kingdom!
Cain Al Shajarat,
Sa'Ira, Sa'Ira, Sa'Ira.*

Of especial relevance to the Ars Philtron and the Green Arte is Cain Al' Shajarat, or Cain of the Sacred Arbour, the enleaf'd masque of all plant mystery, and specifically the magical congress betwixt sorcerer and plant-spirit. As the Exile cast forth into the wilderness, Cain Al' Shajarat embodies the collective Genii Loci of lands tameless and isolate, and the empowerment arising from a perpetual stance of solitude. Further identified with the Sun and its powers, Cain Al' Shajarat may also be regarded as the ignified Solar Virtues within all plants, the internal fires which sustain life in every creature, as well as the Fires of the Chymical Demiurge which heat flask and retort.

The Fetish of the Verdant Cain is a Perfum'd Skull stain'd and scented with the accumulated juices of precious blossoms, leaves, essential oils, and resins. Cain Al' Shajarat may be envisaged as a tall male figure with prominent horns; a severe countenance composed of wood, leaves, thorns, seeds, and mosses, and

bearing all the rampant and fecund growth of the wilderness. His sinistral hand bears a sickle, emblematic of the powers of Green Sorcery; his dextral hand grasps his Fetish, the skull of Abel transformed by Green Arte into an oracle of gnosis, the bony jaws sprouting the saggitate-leav'd Vines of Woodbine, their blossoms fragrant horns uttering forbidden knowledge.

Appropriate offerings to Cain Al' Shajarat are the lifeblood and seed of the Green Sorcerer, and the burnt blood of trees, those fragrant resins which, when thurified, ascend to the Heights bearing benediction and sacrifice pleasing to the spirits. Favour'd are Black Copal resin and plants naturally rich in metals, especially Iron, such as Wormwood, Mugwort, and Nettles.

Ensorcellment of the Philtre.

The consecration of plant preparations to spirits or gods is of utmost gravity, and this application extends to the Philtre.¹⁰ Objects take on power, whether by a passive or active dynamis. Direct focusing of magical power into a potion follows the brewing: prior to enshrining it in a Ritual Bottle, we impregnate it with Virtues of our own.

For this act, we focus Will, Desire and Belief through the Conduit of the Wand of Quickening. These Powers are envisioned as flaming sigils or atavisms in the Imaginal Mind —or as a fire-spirit possessing the qualities we desire in the Philtre— emanating from the Celestial Vault, descending through the top of the head, then flowing down through the arm, into the Wand, and finally into the Philtre. Let secret words and chants accompany this agitation, be it frenetic or in slow, calculated rhythms, concentrating distill'd Mind and Spirit into Matter. This Vivification of the Philtre is the culminating Congress of the Arte, and the fire of the will is the seed to the Wort-Cauldron's womb. The greater the focus, the more resonant the sorcerer's ghost with the Undine, the Herbs, and the Child of the Arte. Ten are the Means by which a potion may be vivified:

- 1) By the Quickening Wand, as previously attest'd to.
- 2) By devotional prayer and invocation of the Plant Genii comprising the Potion.
- 3) By the transference of power by specialized fires, especially those arising from the ignified Genius of plants employed within the Potion. If a compounded Potion of Juniper is brewed, its powers and integrity are multiplied by raising a pyre of that same Tree's wood to boil the pot. Thus does the Flaming Masque of the shrub dually lend its beneficence to Our Work, in an exacting quality of heat, as well those Perfum'd Aires arising naturally as a result of the fulmination, the smokes of which serve also as a spirituous vehicle.
- 4) By divers seals and sigillae, previously glean'd by The Way of Arte and then projected into the Philtre by imaginal means, by an enchanted Lens, or by the signs of the hand, tracing said sigil into the brew by means of a wand, stone,

bone, enchanted blade, or by the very hand of the sorcerer. The repetition of such signs in the liquid conveys and awakens the individual Arcanum within the Philtre by the action of current. The point of transference of the cypher should be envisaged as an opalescent flame dancing atop the potion in the form of the Sacred Letter or Seal being transferred. In instances where Hallow'd Inks, made by the very hands of the Wortcunner, lend virtue to the potion, the seals may be inscribed with ink in Cup or Cauldron, alit by the powers of the sorcerer, and absorb'd by the Philtre as it is mix'd.

5) By the addition of ensorcell'd mumia. Philtres so made, where this means of empowerment dominates, should first begin by the collection and consecration of the mumia within the Wort-Cauldron, with the Chief Familiar attendant. This is the Holy Seed from which the Potion shall proceed. The Philtre should be quickly built around this balsamic matrix, with steely focus never wavering. If the mumia to be used is Menstruum Congressus, it is essential that the Will, Desire, and Belief of both Sorcerer and Sorceress be in perfect harmony. In this case, the act of *Coniunctio* requires the presence and power of both enchanters.

6) By the harnessing of seasonal, planetary, and stellar potencies at specific times and with materials of appropriate power. Thus a Philtre of Lunar virtue is best vivified nocturnally 'neath a Moon well-lit and aspect'd, and by use of a bowl of solid silver. A Solar Philtre, in addition to employing Herbs favour'd of the Orbus Ignis, will best capture Solar Virtue in a bowl of purest gold and set 'neath the midday sun. Colloidal metals increase the efficacy of this operation.

7) By the harnessing of rogue or ambient spirits of a locus, such as by placing a Philtre in its ritual-bottle in a graveyard, crossroad, or in the hollow of a tree, for a set amount of time, thereby to lure a desired spirit or ambient principle. As with Land, the potencies of free-flowing water may be harnessed: the Philtre may be placed in a watertight container and immersed in ocean, river, well, or other body of water for an extended time. This total possession of the philtre by Undines is especially appropriate for potions wherein the water-spirit's presence should overwhelm, or for elixirs devoted to a specific water deity.

8) By the transference of power unto the Potion by Words of Power. In this action, the words spoken may be whisper'd, shouted, or sung into the Vessels, and then seal'd. The words serve as fluidic automata, and by Subtil Congressus, they shall co-mingle and unite with the spirits of plant and water within the Encharm'd Liquid, their sound echoing in the Eternal Waters.

9) By the successive separation, recombination, and distillation of virtues by means of the Ars Spagyrica.

10) By the forcible drowning of an animal in the Philtre, so as to mortify its essence and imbue it with terror and death, a black art well-known to the Ancients. This is the grave work of Philtres of Hexing.

NECTAREUM
SUCCUBUS.

NECTAREUM
SUCCUBUS.

4

Of The Nectareum Succubus.

Classic Philtres of Old were chiefly aphrodisiac in nature and included not only aqueous preparations, but foods, pastilles, powders and balms. Hippomanès or "horse-rage" was perhaps the most famous ingredient in love potions among the ancient Greeks. It referred both to "the sluggish poison that flows from the pudenda of mares in heat" and to a bit of flesh the size of a dried fig which, by proclivity, clings to the brow of a newborn foal¹, the organ in question usually incorporated by stealth into food or wine. Another favour'd invigorator of Lust was Foam of Stallion's Mouth, used to anoint the phallus prior to sexual congress. Other animal ingredients in love potions of antiquity include Phallus of Wolf, Remora, Brain of Cat, Brain of Lizard, Bone of Green Frog Devoured in Ant Heap, and hair from the tip of a wolf's tail. Reproductive and internal organs of certain animals were also highly esteem'd. The following traditional Greek Love-Philtre incorporates the remains of a beast, employ'd by the sorceress to sway the heart of an ambivalent man to her:

Take a bat and bury it at cross-roads; burn incense over it for forty days at midnight; dig it up and grind its spine to powder. Put the dust in a man's drink...²

Consider also a Philtre of supreme bewitchment an ancient Egyptian sorcery:

A potion. You take a little shaving of the head of a man who has died a violent death, together with seven grains of barley that has been buried in the grave of a dead man; you pound them with ten oipe, otherwise nine, apple-seeds; you add blood of a worm... [and of] of a black dog to them, with a little blood of your second finger (that) of the heart, of your left hand, and with your semen, and you pound them together and put them into a cup of wine and add three utch to it of the first fruits of the vintage, before you have tasted it and before they have poured out from it; and you pronounce this invocation to it seven times and you make a woman drink it...³

The above Philtres reveal a potent practice of eldritch love-Philtres: the covert introduction of blood or sexual fluids of the sorcerer in the potion, allowing the sorcerer's essence to infiltrate the blood and thereby the very ghost of the desired victim. The infiltration of potions by blood may occur by varied means. Herodotus documents blood-oaths of the ancient Scythians, whereby the blood of the parties swearing was mixed with wine, then drunk, accompanied by prayer and the immersion of various weapons in the cup.⁴ Ancient Egyptian pharaohs were said to become deified or immortal by drinking *Sa*, an elixir

regarded as the Blood of Isis, whose hieroglyph was the Vesica Piscis, or yonic loop, representing the vulva.⁵ Some spells of traditional witchcraft also employ the blood-link for binding and aligning an animal to the sorcerer's will as Famulus:

such beasts... are obtained at their birth and are duly consecrated with the name of the Spirit-Familiar. (The method of the Consecration is in the manner of a Baptism and the Method of Binding is to cross-sign the brow of the beast with thine own blood. The dutiful service of the Familiar is ensured by feeding it a little of thine own lifeblood at each rite of the Full Moon.) Such Beasts enjoy a splendid longevity and are often passed down through successive generations of Witchblood -the animal being a totem of that family and the Spirit-familiar being the ancestral Servitor.⁶

The addition of sexual fluids are of equal import to blood, as this elixir falls under the planetary dominion of Venus, and of all spirits of Lust, Pleasure and Venery: the Succubi and Incubi of the Green Witch's craft. Such potent nectars include semen in men, and the Dew of Arousal from women, as well as female orgasmic humours, of supreme potency in the Bewitch'd Nostrum of Lust.

Mumia, be it blood, seed, sweat, or other watery expressions of the Physium, is best employ'd fresh, empower'd by stellar fire or Perfect Imaginal Art; but one may also collect such fluids where the Bounty of the Fons Vitae allows, dried and stored, added at the mage's discretion. Tinctures, distillations, and magisteries may also be made with mumia by means of the Opus Alchymicum and the Enchanted Balneum of the Royal Arte.

In their expressions of power, the Succubal Nectars of the Ars Philtron vary widely. Some lust-philtres stimulate the corpus; others, as those distilled from the Nightshade kin, are narcotic or dissociative in action, numbing the wits of the victim and weakening the powers of resistance. Some, such as Clary or Sunflower, bear principles which excite circulation, especially to the abdomen or erectile tissue. In general, the action of most Love Philtres is Hot and Moist. Perhaps the most important factor in considering a Love Philtre's efficacy, and one almost universally ignored, are the persons involved and the affinities betwixt them. Sexual ambivalence or repulsion toward the Enchanter is a potent and complicating factor, and glammers, vampirism and other magics of seduction and subversion will probably be required as an adjunct to this Magia Sinistris.

The Nectareum Succubus falls within the planetary domain of Venus, Goddess of Amorous Tides, and these love-potions are ideally brewed when She is exalted or in a favourable astromantic aspect with Mars.

The Red Nectar: Sulphur of Lilith.

As much as the venereal affinities it possesses, the Nectareum Succubus is the Sulphur of Lilith: the Moon engorged with the transmuted Fires of Cain, yet owning an ingenium wholly her own. As such the Nectareum Succubus appears

on the Wheel of the Philtres as the Red Nectar: for all venery is the Work of the Vessel, whether the Child so engendered be of Mortal Flesh or Astral; and all Venery is the Work of the Blood. Arousal is the Cardinal Sulphur of the Nymph, and it is in this nubile form that Our Lady of Night arises in the Nectareum Succubus. The brewing of the Lust-Philtre is accompanied by the Prayer of the Sulphur of Lilith. Accompanying our prayer is a burnt offering of Lunar Sulphur, the fires of the Nymph's passion, used to fumigate the Vessel prior to brewing.

Prayer of the Sulphur of Lilith.

*Fire of the Womb,
Red Inferno of the Inner Forge,
With these flames
I this potion brew:
Wine of the Nymphs and Satyr's Horn,
Stallion's Foam and Dew of Morn,
Moisture of Virgin's Desire
Ecstasis of the Flesh and Fire.*

Preparation of the Lunar Sulphur.

Six parts Dragon Wormwood (*Artemisia dracunculus*) is wild-gathered, dried, and ground to a fine powder. To this add two parts powdered Dragon's Blood resin (*Daemonorops draco*). To the resulting powder add several drops of Menstruum Ovulatio (Seed of Lilith), and allow the mixture to dry. Burn on ignified coals, thurifying the Wort Cauldron, while uttering the Prayer of the Sulphur of Lilith.

:Pharmacopoeia:

Basil. (*Ocimum basilicum*). Infusions of Basil are employed in Voudou magics as a Fertility charm for men, the potion sprinkl'd on the conjugal bed, the phallus liberally anointed. The Herb is traditionally favour'd by the Matron of Abundant Love, Erzulie. Cold infusions made by kneading and pulverization of the Leaves in Water serve as an external invigorator of the Serpent's Inner Fire.

Blackberry. (*Rubus fruticosus*). Arabian sorcerers esteem'd strong infusions of Blackberry leaves as a basis for love-potions. The ratio of 40 grams of fresh leaves, or 25 of the dried, to a litre of boiling water, is sufficient in strength to deliver the essence of the Thorn'd Herb, although its action, both in terms of pharmacological and sorcerous vigour, is comparatively weak. Thus it is best employed in admixture with such resonant Herbs as Damiana, Muripuama, and petals of Sunflower. The fruits also possess great power: they may be tinctur'd in high-proof spirit with enough Aqua Vitae to cover, and the resulting Amethystine waters used as a foundation for the addition of other Herbs.

Caraway. (*Carum carvi*). Caraway potions were a common love magic in medieval Europe, having the especial Virtue of addressing fickleness in lovers. The seeds have likewise featured prominently in Love-Potions to ensure Fidelity. Employ a decoction using 35 grams of seeds in 400 millilitres of boiling water. Using seeds which are still green and ripening is preferr'd, as the Upward Solar Fire has not peak'd; such are of great glory.

Chicory. (*Cichoryum intybus*). Known in medieval folklore as an Herb of Love, the roots and fresh flowers of Chicory were used as an ingredient of potions of Attraction. The Roasted Root is commonly available, though in this form the Radix often loses some of its Virtue for the Philtre through destruction by Fire. The Plant is easily grown and, once established, will repopulate the garden-beds with glad vigour. Of the fresh root, make a decoction of 15 grams in 500 ml. of boiling water; of the roasted root, employ similar proportions, or slightly more, depending on the degree to which the root has been baked, and its age. Of the fresh flower, harbouring a sublime secret, make an infusion with 30 grams of the blossom to 550 ml. of boiling water. Cold water infusions may also be employ'd.

Chocolate. (*Theobroma cacao*). The generic nomenclature of Our Tree, Theobroma, decrypted, renders the meaning "Food of the Gods". The ancient Aztecs employed the ground, roasted seeds in combination with Cinnamon, Chile Peppers, Piper species, blossoms of *Quararibea funebris*, Vanilla, and the solanaceous Cup of Gold (*Solandra* spp.) in their *cacahuatl*, an aphrodisiac Philtre that was drunk sweet or salty. This philtre has also been employ'd as a vehicle for the sacramental ingestion of Psilocybin Mushrooms. Other species of *Theobroma* were used in central and south America as admixtures to various phytognostic preparations, such as snuffs and masticatory tobacco mixtures. Pharmacologically, Cacao contains caffeine and theobromine, both stimulants of the Central Nervous System. Cacao in the form of Cocoa readily imparts its blessings to rectified spirits, and is especially exalted in a menstruum of Rum.

Cinnamon. (*Cinnamomum zeylanicum*). Cinnamon's chief action upon the body, when consum'd, is to produce heat, that is, increase circulation, sweating, and raise body temperature. It is an invaluable adjunct to the Love-Philtre for flavouring, and has a tendency to mildly potentiate the effects of other Herbs, probably due to increas'd circulation. For flavouring, it blends well with Herbs of a bitter or resinous nature, such as Damiana, softening their bite on the tongue and, sparingly blended, uplifts their more palatable components. As a general rule, use one whole stick of Cinnamon to every litre of Philtre, increasing as desired. Rectified spirit brings out the goodness of Our Bark in tincture without rendering it overweening. Most commercial Cinnamon is in fact Cassia or Bastard Cinnamon (*Cinnamomum cassia*), and is not only inferior in Virtue for the Philtre, but somewhat unkind to the body. Demand True Cinnamon from the Apothecary, there can be no substitute for its sublime gifts. By all means avoid consumption of Essential Oil of Cinnamon.

Clary Sage. (*Salvia sclarea*). Licentious Queen of the Sages, Clary is also known as Muscatel Sage, and its unique scent corresponds in the most beguiling of ways to the Divine Musk of Feminine Arousal. The mere inhalation of the fresh, sticky blossom has been known to evoke Erotic Gnosis of the Green, and may be used in this way as a catalyst for Imaginal Arte. Known for centuries as a stupefacient and aphrodisiac, Clary is a potent adjunct to any Nectareum Succubus. It is identified by the chymist as containing chlorogenic acid, a principle known to arouse the flames of passion. Its virtues are best extract'd in alcohol, in tincture or cordial. For cordial, several fresh-harvested inflorescences may be added during primary maceration or the final "cooling" phase, to a sealed Hermeticus containing 1 litre of the ripening philtre. Alternatively, 30 ml. of strong tincture may be added per 500 ml. of Philtre. Have a care with this Lady, however, as excess may degrade a draught of Venus to the rank of Neptunian stupor. Few Herb-merchants deal in Clary, save for its Essential Oil, as some of the Virtue of the Herb degrades over time after drying. The wildlands of its native habitat in France have been greatly reduc'd, thus are we obliged, by Love and Virtue, to grow this Beauty in our physick-garden, reserving for Her a sunny plot with intermittent dryness and wet. Culture from seed is variable and sometimes problematic, but most nurseries will obtain hardy starts which, when lovingly transplant'd, will delight and reward with their arousing potencies.

Coriander. (*Coriandrum sativum*). Dioscorides recommended Coriander seeds steeped in Wine to increase the semen, and this was also a popular medieval Philtre. In her Modern Herbal, Maude Grieve assures us that "If used too freely, the seeds become narcotic." For nostrums of aphrodisiac capacity, gather the seeds during the final quarter of the lunar cycle, as traditionally they are thought to be inundated with their greatest powers of Venery at this time. The leaves possess similar Virtues, though to a lesser degree.

Fennel. (*Foeniculum vulgare*). A Philtre compounded of Vervain and Fennel makes a most effective Lust Enchantment. Employ the leaves in infusion; 30 grams to 500 ml. boiling water, steep'd 20 minutes. Fennel also readily imparts its virtues to spirits, and tinctures made from Roots, Leaves, and or Blossoms, are also a profitable adjunct, added freely.

Ginseng. (*Panax schinseng*). In ancient Chinese pharmacology, a preparation known as Spring Wine was used as an aphrodisiac Philtre, containing, among other specifics, Deerhorn shavings and antler resin, Ginseng, powdered ass, and human remains, infused together in wine for a year. The Root alone may be added to a bottle of spirit and steeped for several months, this precious elixir may be taken in small quantities of 5 ml. on a daily basis, or in slightly larger ones 15-40 ml. for use as a stimulating love-philtre. As Ginseng horticulture is extremely difficult, the Brother or Sister of Arte is advised to purchase Ginseng from a reputable Chinese herbalist. Quality of the Root varies widely on the

market, and it is well-worth developing a rapport with the local Rhizotomist. The action of Ginseng on the corpus is extremely warming and stimulating, and, for the purposes of the Love-Philtre, more sympathetic to men. Tinctures and standardized extracts may be employed in Our Brew.

American Ginseng. (*Panax quinquefolius*). This sister of the Asian Root differs slightly in action but is well worth seeking in wild woodlands for its properties. Segments of fresh root, may be brewed into a decoction with or without other aphrodisiac adjuncts. If using fresh roots, individuals of at least three years in age, or having roots 2 cm. in diameter, should be used. There is much profit in using dried Roots as well: steeping them in spirits for tincture is preferr'd to brewing. The wildcrafted material taken from Nature, as opposed to cultivated American Ginseng, is more potent, and its higher price reflects this, although such wild material may well be the result of poaching or overharvesting, as this offense against Nature is common with Our Root.

Kava Kava. (*Piper methysticum*). The Warm delights of Kava readily manifest in a Philtre of the Sensualist, as it gives rise to pleasure of touch, conviviality, and general euphoria. Traditional use of the Herb in Oceania is as a Euphoriant Philtre and involves the mastication of the Root pulp and lower stems, often by a virgin youth, then adding the pulp to water or coconut milk for the desired consistency. For a Philtre for two persons, grind 30 grams of the dried Root to powder and add 50 millilitres heavy cream, 75 millilitres of cold water, 125 millilitres of coconut milk, and 1000 mg. of Lecithin. Whisk gently, then strain through a fine mesh sieve. Add 35 ml. of rum and whisk again, strain, and serve.

Lettuce. (*Lactuca sativa*). Lettuces were, from antiquity to medieval times, thought to harbour great powers of arousing erotic desire; ancient Egyptians associat'd the Herb with the virile god Min, He of the Ever-Erect Phallus. The Virtues of the Herb found a natural niche in Love-Philtres and charms of Attraction. Lactucarium, or lettuce-opium, was at one time employ'd as a mild narcotic in the absence of Juice of Poppy. It is with sadness that we witness the degrading of the Lettuce's aphrodisiac powers with its domestication. By nature it is actually a bitter plant, and its bitter principles contribute to its efficacy as a provocateur of Passion. For a Love-Philtre, let the Green Sorcerer shun those sweet, succulent leaves peddl'd as food and hunt the Wild Lettuce in its domain, taking care to harvest the entire plant just prior to bolting. Alternatively, wild-gathered seeds may be planted in the garden, so long as their rustic proclivities are encouraged. The Virtues are concentrated in the plant's crown, the junction of Root and Leaf, and can be extracted into spirit, as well as infusion.

Lovage. (*Levisticum officinale*). In sorceries of Love and Lust, the fresh Root has been employed as a major ingredient in Philtres of Arousal. Infusions of the leaves, stem, and crown may be made in varying strengths, or the juice of the Root and leaves expressed by pounding. A friendly Companion in the Garden,

Lovage is hardy and easily grown, long suffering, and generous of fragrance. As with Lettuce, it is best to gather the Herb before it flowers.

Marjoram. (*Origanum marjorana*). Hallow'd of the goddesses of Lust as widely as Myrtle and Pomegranate, the Genius of Marjoram is one of the happiest and most promiscuous sprites found in Nature. Both the leaves and blossoms of this fragrant Ally are an indispensable (but easily used to excess) addition to Love and Lust Philtres. For tincturing in alcohol, use a 1:1 menstruum to marc ratio; for a simple infusion, employ 13 g. of fresh Herb to 500 ml. of boiling water.

Mistletoe. (*Viscum album*). A classic medieval Philtre of Vervain and Mistletoe leaves was regarded to inflame Lust. For a tincture, several drops of which are suitable for adding to a Philtre, cover 1 volume of dried leaves with 4 volumes of rectified spirit. Let the Vessel of Tincturing enjoy the solitude of one moon, then filter and save the menstruum. Avoid the Berries; they have a venomous propensity and are better employ'd in leechcraft to combat pernicious tumours and cancers.

Muira Puama. (*Liriosma ovata*). This potent Tree belongs to the Olive family, known as Oleaceae, from which so many beneficial and virtuous Herbs proceed, so we may take refuge in its noble lineage. In South America it has an ancient reputation as a rouser of the affinities of Priapos, not only contributing erectile engorgement in both sexes but also a mild euphoria. Though a strong decoction of the bark, brew'd long, is of merit, it is far better to tincture the wood in some spirit of alcohol, and employ this in Philtre manufacture, or, in combination with other virtuous Herbs, particularly Rose Hips. A standard tincture may be made by macerating the bark in just enough distill'd spirit to cover, for the duration of two moons. One may, with diligent seeking, find tinctures or standardized extracts of Muira Puama on the Apothecary's shelf.

Mullein. (*Verbascum* spp.). Mullein is a suitable addition to brews of Love and Lust. The leaves may be thus employed, but the flowers, when available, are doubly good. An infusion of blossoms may be made with 22 g. of the flowers, steep'd in 500 ml. of boiling water; use the same proportions with leaves.

Orchid (*Orchis* spp.). Occasionally *Orchis mascula* or Early Purple Orchid in some regions carried associations with Death, but far more often it was an Herb of Lust and Attraction, much like its other Orchid-kin. Pounded or ground, the thriving portion of the Root was a common ingredient of Love and Lust Philtres. Long regarded as a multiplier of semen, Orchid brews, serv'd up in the great Salep Houses of Europe, once rivaling the popularity of coffee. The blossoms may also be employed for these purposes. For prepared Salep root, make a decoction of 10 grams of the root to 750 ml. water; bring to boil, simmer in a covered vessel for 15 minutes. For flowers, infusions are best. Depending on the species, use 7-23 flowers, steeped in a 400 ml. of boiling water.

Periwinkle (*Vinca minor*). A common medieval love-powder was comprised of equal parts dried Leaves of Cinquefoil, Vervain, and Periwinkle; and the Herb was also frequently used in Lust-Philtres. 5 grams of this powder are added to 750 ml. of wine, then left to steep for 12 hours, then strained before serving. Extracts of *Vinca* and isolated chymical constituents are currently enjoying a revival, and some of these preparations are attributed with aphrodisiac qualities. However, due to the guileful and often deadly nature of many plants in the Dogbane Family (of which Our Herb is an esteem'd member) caution is advis'd.

Rose (*Rosa* spp.). Like Cinnamon, Rose may benefit the Love-Philtre by addition as a sympathetic and potentiating flavouring agent. Associated with Love and Lust from time immemorial, the buds and blossoms are in every way suitable and sympathetic to Our Arte. Its Virtue is especially suited to cordials, numerous fresh petals added during the cooling phase. Only the most fragrant blossoms should be added, with care taken to gather from pure plants that have not been infested with deleterious chymical pesticides. The magician is directed to hardy varieties that do well without them, such as rambling roses and climbers that have retain'd much of their ability to fight off pests. One may also use Rose Water, the hydrosol which is the aqueous product of rose-oil distillation, taking care not to heat. True hydrosols, labeled as such, are best, but one may also use food-grade Rose Water if such is the only option. Additionally, Rose Otto (steam distill'd Essential Oil of Rose) may be added in the quantity of 3-11 drops per 500 ml. of cordial or Philtre, to great benefit.

Saffron (*Crocus sativus*). The stigmas of this Holy Crocus are an excellent Cordial and proven Exhilarant; the Herb has been shown to have estrogenic effects in women. As an amorous Philtre, steep 6-10 stigmas infused in a 125 ml. of boiling water. Saffron can also manifest as a poison, damaging the Central Nervous System and kidneys. 10-15 grams of stigmas is consider'd a fatal dose.

Solomon's Seal (*Polygonatum multiflorum*). In Medieval Europe, the tiny white flowers of the scented variety were used in Love and Lust Philtres. A generous handful of these fresh blooms should be added to 400 ml. of cold water, steeped patiently for six hours then strained, to make a cool infusion. The flowers are especially useful in combination with Lettuce and Chicory.

Sunflower (*Helianthus annuus*). A piquant Philtre of Lust was brew'd by the ancient Maya from an extract of the petals, and Sunflower was used as a love and lust charm in England and the American Colonies until relatively recently. Like Clary, the flower petals contain chlorogenic acid. The virtues of the Solar Herb are best extracted in mild spirits such as white wine or mead, in the amount of 40 grams of the fresh petals to 750 ml. of spirit, but if one has access to large fields of the flowers, infusions may be made freely to one's heart's content, in such strengths as befits the work and the capacity of the Cucurbite.

Terror of the Earth (*Tribulus terrestris*). This enthorn'd member of the Caltrop family, belligerent in appearance, and also called Puncture Vine, is becoming increasingly known to Natural Magicians as a provocateur of hormonal tides, as well as a kindly Ally of the Heart. As a Philtre for the Delights of Venus, the fruit, roots and leaves are mixed together in a pot with enough water to cover and boiled for seven minutes. Strained and cooled, the mixture is drunk twice a day. Like Periwinkle, prepared extracts of Tribulus are now appearing in varied forms on the Apothecary's Shelf, employed especially for promoting sustain'd erection in men with increased sensation, as its action is androsterogenic.

Vanilla (*Vanilla planifolia*). Besides its supreme value as a flavouring, Vanilla possess magical and pharmacological tendencies toward Venerie. While ready-made extracts are easily available from Herb Merchants, they often dishonour the Genius of the plant by adulteration with vanillin. Behold, a Bean without guile: one may glorify her sovereignty in tincture form to the betterment of all Works. Some beans are now available organically-grown. Its virtues are especially extalted in the form of a Plant Syrup.

Woodruff, Sweet (*Galium odorata*). The Master of the Woods, as it is known to the Curren, is small in stature, growing in verdant whorls deep in the shade. Long valued for its powers of Peace, Triumph, and Protection in Battle, Our Fragrant Herb gives rise to a Tonick of good physick and great value, in every way uplifting to the spirits. The Stems, Leaves, and Flowers of this member of the Madder Family, when dried, grow more fragrant with age, and with wisdom may be tinctur'd, well-pack'd, with sufficient Spirits of Wine. The resulting coumarin-rich medicine is then used in small amounts to fortify other Nectareum Succubi when additional potency is requir'd.

Yohimbe (*Corynanthe yohimbe*). The bark of this West African Tree has long been used in ecstatic rites of sexual magics, marriage and nubility rituals. Of late its powers have been increasingly exploit'd by allopathic medicine for combating impotence. More than sexual arousal and erection, Yohimbe also contributes a component of ecstatic euphoria unparalleled in other Herbs. Use of the bark must be attend'd with caution, however, as it neutralizes the Monoamine oxidase enzyme which, by the artifice of Nature, destroy certain amines which would otherwise be hostile to the body. Thus a strict taboo on certain foods should be observed for twelve hours prior to and following use of the Philtre. These include cheeses, wines and beer, canned fish, chocolate, pineapple, bananas, as well as amine-bearing principles common to visionary plants such as mescaline and dimethyltryptamine. Alcoholic beverages are ill-advised. A simple Philtre of Lust can be made by boiling one handful of Yohimbe bark in one litre of water for 30 minutes, straining, and adding 1000 mg. Ascorbic Acid. This should be allow'd to cool and drunk by the cupful until desired ecstasis is achiev'd. Standardized extracts of Yohimbe are also of Great Value.

:Formulae:

Wine of Melissa.

An Herb of magnificent repute among alchemists, Lemon Balm (*Melissa officinalis*) is rejuvenative and arousing. Macerate 35 grams of fresh Lemon Balm leaves in 500 ml. of sweet white wine, in a cool place, for one day. This first extraction, when chill'd and drunk, is a fine balsam; if distill'd onefold, taking good care to discard the faints of Head and Tail, that Elixir which arises is a most pleasant liquid to behold, and even better drunk, giving rise to ventry and strengthening the procreative facility in both Man and Woman.

Leonine Delight.

An amorous potion to be made on mid-Summer or when the Sign of the Lion is enflamed by the Sun's goodness, and when the flowers employed are blooming and may be collect'd fresh.

Petals of Sunflower.	55 g.
Flowers of Clary Sage.	55g.
Flowers of Lion's Tail.	30 g.
Coriander fruits, unripe.	18 g.
Dry White Wine.	one bottle.
Sage Honey.	as requir'd.

In a large, airtight steeping vessel, macerate the blossoms in good wine for one day and night, shaking several times. Strain and discard the plant bodies. Distill once, discarding the feces, and mix with one-quarter the volume of sage honey.

Flora's Nectar.

Flowers of Scarlet Sage ⁷ , fresh.	15 g.
Petals of Rose, fresh.	30 g.
Bean of Vanilla, chopp'd.	4.
Rose Water or Hydrosol.	125 ml.
Honey or Royal Jelly.	125 ml.

Place the fresh flowers in large glass vessel, cover with brandy and seal. Shake and store in a dark, warm place for 3 days. Strain plant material out, reserving that precious liquid which remains. Fill with a new batch of flowers, shake, and store for another three days. Strain plant material out, reserving liquid. Fill with yet another a new batch of flowers, and the vanilla beans. Agitate this herbal bath and store for an additional three days. Strain plant bodies out and discard, reserving the liquid once again. Heat the tincture over low flame, stir in rose water and honey or royal jelly. Cool and store in dark place for 2 months. Filter and adjust flavours as desired before serving.

Aquaeum Anethi Amour.

Dill, like many other umbelliferous members of the Apiaceae, is possessed of rousing Venereal Virtue. Seeds of some members have been found to stimulate hormonal action in the body. For Our Wine, place 35 grams of Fresh Dill Sprigs in enough sweet white wine to cover; sweet German wines such as Spätlese are especially efficacious. Steep for four hours in a sealed Hermeticus; strain, and drink freely. This same formula may also employ Leaves or Sprigs of three other members of the family, Coriander, Lovage, and Parsley.

Elixir Silenus.

A Philtre of the Horn'd Mysterium for Masculine Strength, and Virility, to be drunk in quantity before sexual congress or the Sabbatick Orgia. The philtre is to be prepar'd by men only. Vivification takes place by the Black-handled blade, or by means of other enchanted steel, and not by a Wand.

Radix Panax quinquefolium.	2 small.
Groat of Wild Oat, fresh.	33 g.
Leaves of Damiana, dry.	20 g.
Blossom of Nasturtium, fresh.	44.
Capsule of Nasturtium, fresh.	14.
Cubebs.	10.
Root of Ginger, fresh, grated.	5 g.
Deer Antler, powdered.	5 g.

Take one Root of Panax, cut into thin slices; the Cubebs, and 500 ml. water, and boil uncovered for 20 minutes in the Wort-Cauldron. Add the powder'd Leaves of Walnut to the boiling pot, together with Ginger, after the first five minutes of boiling. Remove from the fire and let the mixture rest, adding the Damiana leaves to steep for twenty minutes. In a separate glass cucurbit, simmer the Portions of Nasturtium in 350 ml. of water, for two minutes. Strain decoction into the Cauldron. Add 500 ml. of 151-proof Rum. Strain this philtre into the Ritual Bottle, and add one whole, dried Root of Panax to the bottle to serve as a warden of the Potion, and to impart its subtil virtue over the space of time. In one month's time, filter the potion again and discard the sedimentum.

Maybowle.

A traditional heathen drink known to incite lust. Sweet Woodruff instills the wine with a vanilla taste, as well as other intriguing elating sensations. The peculiar flavour augmentation, as well as the exhilaration, is due to the presence of a number of virtuous principles known as coumarins. Woodruff, like other Galium species, is a shade-loving plant; it can be obtain'd at most nurseries of integrity and is easy to grow, asking little of the Gardener and giving a great deal. Ripe berries, such as Straw or Rasp, may be added to the Drink when serving. Of fresh Sweet Woodruff sprigs, take 65 grams and chop fine. Combine 1 litre

of Sweet White Wine with 600 ml. Dry White Wine. Add Woodruff to the steeping vessel and cover with the mixed wines. Steep in a cool place overnight. Chill, strain and imbibe freely.

Dhakira Al-Yabruh.

A Cordial exalting the Erotic Virtue of the Mandragore by tempering its fire with Rose. Still, Our Nectareum is strong medicine, balanced betwixt the Paradise of Delight and the Wildsrness of Souls, to be used only by the True Magi of the Root.

Bean of Vanilla, chopp'd.	60 g.
Petals of Damask Rose, fresh.	60 g.
Bark of Muirapuama, dry.	30 g.
Root of Mandragora, sliced thin, dry.	11 g.
Fruit of Fig, fresh or dry, chopp'd.	11.
Rose Absolute.	22 drops.
Honey.	350 ml.

Place the Vanilla, Mandragore, Fruit of Fig, and Bark Muirapuama into a large airtight vessel. Cover Herbs with 80 proof white rum, allowing to macerate for the duration of one moon, agitating on occasion. Add fresh rose petals and more rum to cover, macerating one moon. Strain, reserving liquid in a large, sealed gourd, interring the plant materials in a separate glass vessel. Into this vessel add enough spring water to cover the plant corpses, and let rest in darkness one week. Strain and discard the mortal remains of the plants, taking Good Care to give the Mandragore a prayerful burial alongside a coin, thanking the Mannikin for its good work. Heat the water extraction, and dissolve the entirety of honey, then add to the ethanolic tincture. Age in shrouded, seal'd vessels for one lunation, then filter elixir and add Rose Absolute. It is done.

Treasure of Liriosma.

A spiritual exaltation of the Heavenly Wood, suited to all Rites of Pleasure.

Bark of Muira Puama.	65 g.
Leaves of Damiana, dried.	30 g.
Bean of Vanilla, chopp'd.	4.
Twig of Cinnamon.	2.
Orange Flower water.	variable.

Steep herbs in 151-proof Rum and macerate for two moons, shaking often. Decant the menstruum and discard the marc; dissolve a quantity of Maple Sugar in water, heating over a low fire, such that it waxes viscous and equals a fourth the volume of the Herbal tincture. Cool, and add an equal amount of Orange Flower water. Add this to the tincture, blending well, and bottle, aging for the minimum time of one month. If a *Sedimentum Mortuum* forms, it may be discarded; or collected, calcined and dissolved again at pleasure.

Damiana Cordial.

Leaf of Damiana	25 g.
Petals of Rose petals	15 g.
Of Blossoms of Clary Sage	5 g.
Vanilla bean	5 g.
Twig of True Cinnamon	5 g.

Tincture plant materials in enough brandy to cover for eleven days and strain, reserving the alcohol tincture in a glass container and store in a dark place. Take the pressed marc and soak in enough spring water to cover for five days. Strain, then dispose of the marc, reserving the liquid. Decant water extraction into a glass cooking vessel, warming sufficiently to add honey in the quantity of one-fourth the volume of the water extraction. Cool the honey'd aqueous brew and add to the alcohol extraction. Decant the cordial into an amber glass bottle. Age for at least one month prior to consumption, but cellaring for the space of six months yields even greater wonders. Filter if desired. Adult Dosage: 100 ml. cordial. Our Green Lady has a strong vasodilative property, especially noticeable in erectile tissue; the Philtre is injurious to conditions of weaken'd Heart and Circulation; women with child should also avoid it. All Contraindications for alcohol use also apply. Other Herbs with lustful correspondences may be added during the primary tincture such as Rose, Cinnamon, Vanilla, or Clary.

Nigredo.

A rousing and stimulating cordial invigorated by the marriage of Cacao and *Coffea arabica* with the languid euphoria of spirits of Cannabis, the Treasure of the Philosophers arising from Blackness. The sacrament is best used during extended rites of sexual sorcery, either autonomously or with a partner, drunk in draughts of 120 ml.

Cocoa, ground.	45 g.
Coffee, light roast, ground fine.	20 g.
Nut of Kola, ground.	20 g.
Ephedra Herb.	10 g.
Bean of Vanilla, chopp'd.	10 g.
Cubeb peppercorns, well and truly pound'd.	5 g.
Tincture of Cannabis.	variable.
Maple Syrup.	sufficient.

Steep Cocoa, Coffee, Kola, and Ephedra in enough Rum to cover. Let macerate in a dark place for two weeks. Simultaneous to this operation, tincture Cannabis of assur'd quality in enough 90 percent grain alcohol (pharmaceutical grade is best) to cover the plant material. Let the Cannabis tincture soak for two weeks, then strain. Strain each tincture separately. For every cup of Herbal tincture, blend in 80 ml. Tincture of Cannabis. Finally, add Maple syrup to sweeten and bottle aging several months and filtering into Ritual Bottle.

Rosa Myrtus.

An arousing philtre of amorous delight, the potion makes use of Myrtle (*Myrtus communis*), a tree sacred to the Spirit of Poam, and an aphrodisiac of ancient renown. Live specimens of True Myrtle may be purchased from nurseries of good repute, and readily adapt to the garden and arboretum. Orange blossoms exalt this Drink of Drinks when fresh, but we may, without too much regret, substitute 22 grams of the dried blossom.

Leaf of Myrtle, fresh.	60 g.
Blossom of Orange, fresh.	33 g.
Seed of Coriander, unripe.	20 g.
Leaves of Marjoram, fresh.	10 g.
Salep.	5 g.
Otto of Rose.	10 drops.

Steep herbs in enough brandy to cover for the duration of one lunar cycle. Strain the liquid and dispose of the marc. Heat 250 millilitres of honey in sufficient water until dissolv'd, then stir into the tincture. Add Otto of Rose when cool and deliver unto the Ritual Bottle. Drink in 50-millilitre draughts prior to Venerie.

. Nectar of Priapos.

A tonifying sexual elixir for Men, which may also be used for a potent Love Philtre in greater quantity. If a Nectar of greater potency is desired, the amounts of both Ginsengs and the Saw Palmetto may be doubled.

Leaf of Damiana, dried.	15 g.
Berry of Saw Palmetto, broken.	15 g.
Root of Fo-Ti, sliced.	15 g.
Cinnamon chips.	10 g.
Root of Sarsaparilla, ground.	10 g.
Wild Oats, fresh.	10 g.
Root of Licorice.	5 g.
Root of Korean Ginseng.	5 g.
Root of American Ginseng.	5 g.
Root of Astragalus.	5 g.
Bean of Vanilla, chopp'd.	5 g.
Twig of Cinnamon.	5 g.

In an airtight Vessel of Generous Size, cover Herbs save the Cinnamon in brandy and steep for 2-3 weeks. Add the Twig and allow the cordial to macerate three more days. Strain the tincture, discarding the plant remains, taking care to filter what particulate may linger within the menstruum. Warm a small amount of the tincture and dissolve the honey to taste. As a tonic, take 20 millilitres daily, as an aphrodisiac, a 50 millilitre serving.

Nostrum Aphrodisias.

A tonifying sexual elixir for women, of great import and balsamic virtue unto the Veneral Organs.

Seed of Vitex, whole.	15 g.
Leaf of Damiana, dried.	10 g.
Root of Don Quai, prepared.	10 g.
Leaf of Raspberry, fresh or dried.	10 g.
Groat of Wild Oat, whole fresh.	10 g.
Root of Fo-Ti, dried.	5 g.
Root of Ginger, fresh.	5 g.
Jujube Date, whole.	5 g.
Root of Licorice.	5 g.
Root of Astragalus.	5 g.
Succulent Seed of Pomegranate.	5 g.
Grenadine.	variable.

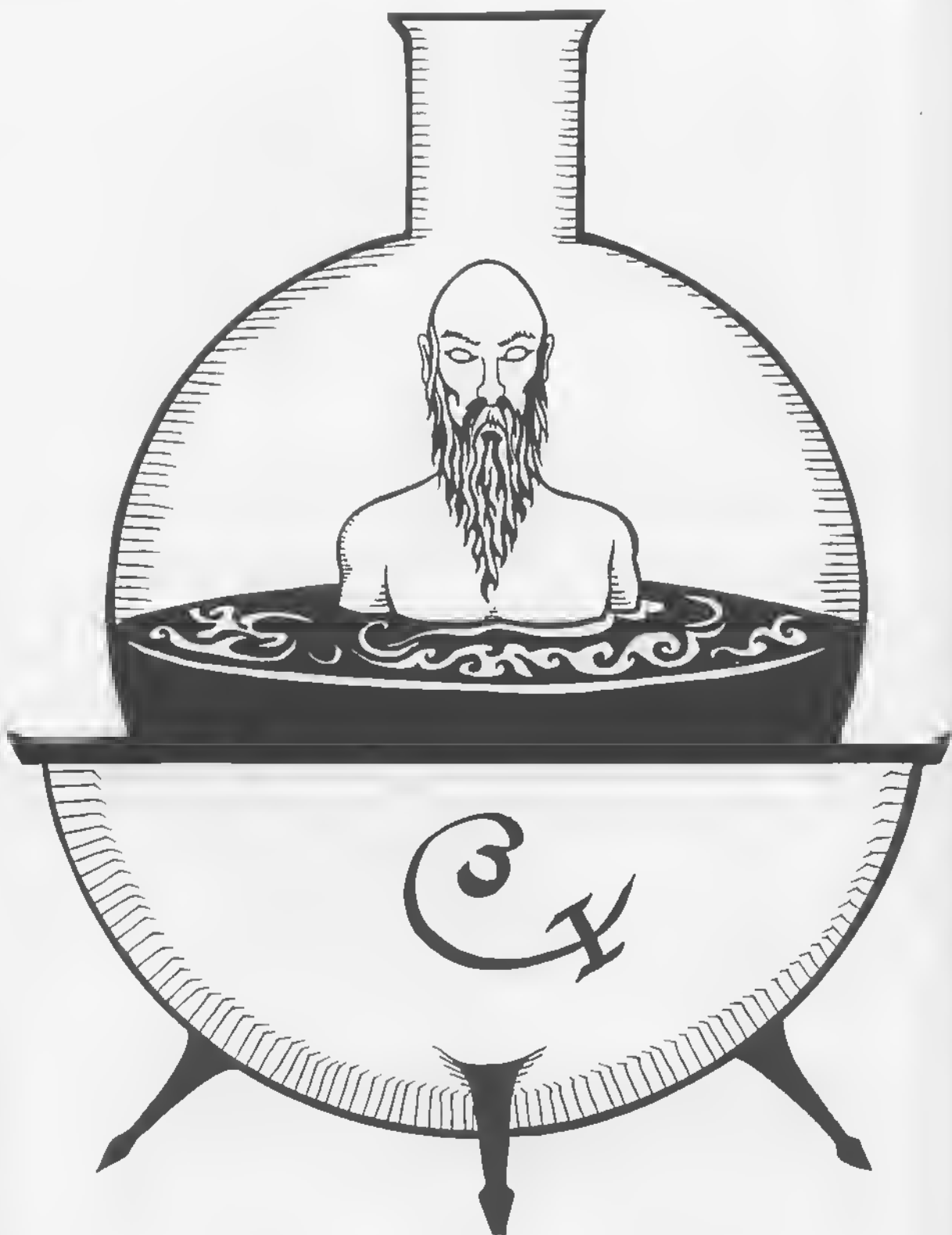
Cover all plant materials with Brandy of Proven Worth, allowing said Herbs to steep 2-3 weeks, then strain. For every 250 ml. of compound ethanolic tincture, add 50 ml. Grenadine. Vanilla extract may be added to taste. As a tonic, take 5 ml. daily; as an aphrodisiac, pour and consecrate a Ritual Cup in the amount of 50 ml. The Rubeate Nostrum may also be taken as needed for relief from menstrual or pre-menstrual disturbances of the physium.

Vinum Sabbati.

There exists that Rite of Congress wherein all the fury of the Night Hosts are unleash'd and the Worship of the Goat commences with reckless abandon. Herein find the Nectar Unknown to all but those who are the blood-children of the Horn'd Angel Azazel. Of this Elixir, a potent Herbal Simulacrum follows.

Blossoms of Clary, fresh.	50 g.
Petals of Rose.	40 g.
Petals of Jasmine.	30 g.
Petals of Violet.	20 g.
Seeds of Henbane.	10 g.
Sauterne.	1125 ml.

In a large Hermeticus, Infuse the blossoms and seeds in the wine in a dark, cold place for the space of three days. Distill once with great care, discarding the faints, proceeding thenceforth unto the Ritual Bottle consecrated unto the Goat-Lord of Hosts. Drink in amounts of 50 millilitres in preparation for Congregational Orgia. By this Poison Path of Love, Our Brethren may go forth, thus to drink the True and Secret Wines of the Sabbath.



BALNEUM SAGAX.

5

Of the Balneum Sagax.

Ritual Immersion of the body in hallowed waters, known to the Wise as an Ablution or Lustration, uses a Philtre whose primary modus of action on the corpus is penetration of the skin. The object of the Magical Bath is a subtle fusion of the Essence of the Sorcerer and that of the Genius of the plant, via the pores. One may envision it as a very intimate kind of spiritual congress where, during the Bath and for some time afterward, Plant and Sorcerer are in continuous physical contact, mediated by the potencies of Crafty Mercurius. In terms of associated planetary powers, the Balneum is ruled by Jupiter, and in times of Jupiter are such potions best prepared and used. Favourable aspects between Great Jove and the Moon are especially auspicious times for rites employing these ablutions.

The White Nectar: Salt of Lilith.

The Balneum of the Wise is the Salt of Lilith, the crystallization of inward water via the intercourse betwixt water, the Bathing Vessel, the nocturnal powers of Our Lady, and the Salt of the Sorcerer's Flesh. As the Balneum is the crystalline Earth of the Lady, so is it unto our Work, which both sustains and nourishes the Cunning as the very Stone of Inheritance.

This is the White Nectar, the Via Aquaeum Liliya whereby the Lunar Constituent, dissolv'd in the Balneum as the very salts of the Sea, moves within and without the Green Witch through the fluidic medium, replacing profane salts with the sacred. Her powers in this Philtre may be considered fortifying and dissolving. Gnosis arising therefrom may be understood as a receptive crystallization or precipitation within the Womb of the Witch-Mother. The former is a nurturance of the Alchymic Salt for the exultation of the Arte Magical; the latter is a dissolution of Sal Profani into Enchanted Water, a neutralizing medium. With this knowledge in mind, it should be remembered that these Salts of Abel will, by the wiles of deposition, remain behind in the Basin after the ablution; thus should it be thoroughly cleansed prior to the next use.

Keeping these essences in mind, it is therefore a Truth that the Woman or Man of Arte, by immersion in the Balneum Sagax, becomes as the Philtre itself within the Prime Vessel of the Nocturnal Lady.

The efficacy of the Balneum Sagax may be potentiated if the Holy Ablution is drawn out of doors, at night, in conjunction with a favourable aspect of the Moon. The hallowed preparation of the Lunar Salt may be made to potentiate such rites by their addition to the Balneum. This may be accomplished by the following formula and praxis:

Preparation of The Lunar Salt.

Sea Salt, unrefined.
Menstrual Blood, dried.
Colloidal Silver.

3 parts by volume.
2 parts by volume.
sufficient.

To compound the Salt of the Lady, combine both powders and keep contained in a covered, hidden vessel until ready for use. When the Bath has been drawn, preferably at the dark of midnight, take a pinch of the powder, and silently add to the Potion-Cup. Pour enough Colloidal Silver over the powders to dissolve in the liquid. This exultation of Liquid Salt should then be added to the Ablution, accompanied by the Prayer of the Salt of Lilith.

Prayer of the Salt of Lilith.

*Ashes of the Womb
White Bezoar of the Living
With these salts
I this potion brew:
Jovian Earths, Leaves and Flowers;
All balsams of Waxing Powers,
Red Dust of the Womb Asleep,
And Salts of the Mansions of the Deep.*

Divers Magical Paths of the Balneum.

The abô of Candomblé, whether taken for purification or invoking the help of plant spirits for aid, is one of the most highly refined, potent and complex of bath sorceries. The abôs are prepared by the priest, beginning with conscious harvesting of the botanical materials in question; if improperly harvested, the plant material loses its axé, or essential Virtue. The fresh material is kneaded in cold water, creating an infusion which is then usually poured cold over the client's head, sometimes from a sacred gourd, the vessel containing the secrets of Ossaim, spirit of Herbs and Leaves.

An ablution using Beer for cleansing Noxious Spirits or disruptive spiritual flocculi, is most simple and effective. To a tub of lukewarm water, add a litre of beer, along with 20 grams of table salt, and agitate the water in a deosil direction with the Wand of Quickening. Immerse for 8-10 minutes, pouring the water over the head. After emerging from the bath, the ablution should be allowed to air-dry. Any subsequent sorcerous activity is especially potent given the strong purification of the bath.

Though Our Formularium will focus on the hot bath, the cold ablution and its attendant praxis is worth mentioning in brief because its rewards are great. In

general, with a cold bath, fresh material is to be used, preferably wildcrafted by the sorcerer or sorceress. The act of harvesting should strictly follow the Protocols of the Green Sojourn, proceeding with complete focus, engaging the spirit of the plant for permission to pluck, petitioning for the specific powers desired. Once the plant material is secure, the magician should again clean the hands, and consecrate the oratory. In the Working Basin, the Herb should be torn and kneaded into waters appropriate for the work, making prayers and exhortations unto the Genius of the plant. Finally, become as a Pure Vessel: opening oneself to the Virtues of the Plant, the ensorcelled cold infusion should be poured over the head and body in small cupfuls, breathing deeply and employing the Arts Imaginal to resonate and traffick with the Genius of the plant. One may strain out the pulp of the solid parts of the plant if one desires, or not. After emerging from the bath, the philtre should be allowed to dry on the body, and left for at least one day. Like the Work of Flower Essences, this Work is of Supreme Puissance in Solitary Congress with a plant ally.

Hot Lustrations are employed in divers ways. A favored method prepares a concentrated herbal infusion, adding to the bath once drawn. Assuming a bath containing 300 litres of water; the infusion may be made using 90 g. dry herbs to 2 litres boiling water; for fresh herbs, use double the plant material, well pounded, and the same amount of water. A second option is to use only pure Essential Oils of the herbs in question, although many are not suited for direct addition to Baths; exceptions such as Lavender occur. A third method employs combinations of Herbal infusions, Essential Oils, and salts. Finally, one may add whole Herbs directly to the bath water; this offers a unique congress with the plants in question, especially when whole plants or their parts are recruited as agents of scrubbing and abrasion. As with all potions, employ the Wand of Water for invoking the Undine. After the bath, allow the water to air-dry on the body, leaving the plant and its virtues to work for at least a day.

Asperges and Washes.

The Balneum of the Sage extends its provenance to Asperges and Washes, the Aqueous Sisters of the Fumigant, encharm'd liquids of special sorcerous domain which, by the virtues of both Water and Air, cleanse and hallow space. Differing from the Ablution, their action is on the world beyond the sorcerer, rather than directly upon the corpus. The Philtre's power is of Exorcism and Consecration.

Among the Ancients, we learn of early rites of asperging practised by the Hebrew priesthood in the ritual of The Ashes of the Red Heifer:

And the priest shall put on garments which he has not worn to serve in the holy place... and he shall declare the garments guilty and slaughter the heifer before him, and he shall collect its blood in an earthen vessel that has not been used to present an offering on the altar. He shall then sprinkle some of the blood with his finger seven times toward the front of the tent meeting. And he shall throw the cedar bough, and the hyssop, and the crimson material, into the midst of its burning.²

One rare example of a magical wash from the European Ritual Magic Tradition is to be found in the obscure medieval grimoire *The Book of Angels, Rings, Characters and Images of the Planets*, attributed to Osburn Bokenham.³ For mending quarrels with a beloved, the magus recommends washing plates or drinking utensils in Rose Water, then giving them to the beloved to drink from. The text also recommends a wash made from Chamomile, profoundly similar to American Indian and Voudou traditions:

And if you boil Chamomile, and wash the plate and sprinkle that water in places of discord, or in any places of the world, all evil will cease.

The Magical Wash is known to the Wise of Voudou, essential for scrubbing floors and walls after particularly noxious psychic activity. Some of the more potent countermagic washes contain urine, which by its purging properties may compare in sorcerous virtue with Banishing Herbs. Though their distinguishing potency arises through dispersion, Washes, Asperges and Compounded Mists may be regarded as essential Philtres of Sorcerous Hygiene, used primarily for the arts of purifying.

Of the Basin and Branch.

Let those employing the Asperger consecrate a Ritual Basin for sprinkling, to be used not only during the Rite of Asperging but also for Quickening the Asperging Philtre. When charming the potion, let the invocation of traditional gods of medicine, healing or demon-slaying accompany. The Branch is that Green Sword which casts out noxious spirits by flinging the Asperge into space. A fresh-cut sprig from a strong purifying Herb should be harvest'd mid Green Sojourn and supplicated to obtain the powers of Cleansing; evergreen conifers such as Fir or Spruce are well-suited for this.

Sprinkling, being an Exorcism of Water, is best accomplish'd in conjunction with Exorcisms of Smoke and Powder, or Fire and Earth, the triplicity of Philosophical Principles thus complete. Dipping Branch into the Philtre, let the cleansing liquids be flung with great force, accompanying each sprinkle with the shout or vibration of Word of Power whose resonance is expulsive to unwanted sprites. When working in a room, begin the circumambulation at the circle's heart, spiraling outward until the Boundary of Arte is traced.

When using washes, a clean cloth is employ'd and scrub all surfaces first with clean water. Following this, a new, clean cloth should be used to apply the wash. When the washing is complete, remove both Basin and Cloth from the shrine.

Of Compound'd Mists.

An Asperge may be made a Mist by means of an atomizer. Such takes the form of a glass bottle with a removable atomizing head. Many of these are made of amber or cobalt glass and are thus appropriate as Ritual bottles. Asperging Philtres thus may be intem'd within, with suitable addition of ethanol or Perfumer's Alcohol, to create Compound'd Mists.

There are two methods for creating these Asperges. The first is in tincture, using Cleansing Herbs such as Pine or Fir, and diluting them with water to at least 20% alcohol. The second Mist is compound'd from Water, alcohol, and Essential Oils of the chosen Herb. A useful ratio is 75 ml. distill'd water, 40 ml. perfumer's alcohol, and 12-24 drops Essential Oil (the most readily available atomizers are 4 and 8 fluid ounces in volume). Agitate the fluid before atomizing.

:Pharmacopoeia:

Acacia (*Acacia* spp.). The Blossoms, as well as the Leaves of Our Tree, may be added to the bathwater for the magical work of Fortification, or nourishing and strengthening the Mind and Spirit. 55 grams of the fresh blooms, steeped in one litre of boiling water for 20 minutes, provides a virtuous Balneum.

Basil (*Ocimum basilicum*; *O. sanctum*). A Bath made from strong infusions of Fresh Basil is a superior Solar Rite of Self-Love. The friendly Genius of this plant aids in fortifying Courage and Will, as well as lending clarity of Mind. For this purpose, steep two handfuls of fresh sprigs, leaves, and flowers in one litre of boiling water for 20 minutes before straining and adding to the bath. Stronger infusions lend more power, especially when the spicy leaves are employ'd as a scrub. Basil is efficacious for charms drawing lovers, or money.

Broom (*Cytisus* spp.). Regard'd as a pest by farmers and some botanists, our Herb makes for a virtuous lustration. In particular, it owns the powers of obstacle-breaking and motivation, and is specially good at disrupting inertia. For a hot bath, steep between 150- 250 dried blossoms or approximately 300 fresh in 1.5 litres of boiling water. After steeping 30 minutes, strain and add to the bath.

Calamus (*Acorus calamus*). Our Root may pleasingly be added to ritual baths prior to magical workings, especially those involving sexual magics or oracular work. Calamus has strong affinities with the water element and was employed in the Herb-sorcery of ancient Egypt and Sumer. Harvesting the fresh root from bog or marsh is preferred, as the spicy root-odour is so much more alluring fresh than the rank, wither'd nubs from the Apothecary's jar! For a strong decoction, employ 33 grams of the fresh Root, or 50 of the dried; bring to a boil in one litre of water, and steep for 15 minutes. Most Essential Oil of Calamus commonly available is of dubious quality. Let the Skill'd One distill oil from living, vigorous roots and use sparingly in Bath and Balm.

Carnation (*Dianthus* spp.). Gillyflowers, as Carnations were known to the medieval apothecary, are an excellent agent of simultaneous Exorcism and Invigoration, a friendly spirit most pleasing to the gods. Carnation baths prior to works of High Magick rival both Agrimony and Vervain in efficacy. Of fragrant carnation, take 40 blossoms and infuse in a litre of cold water for 3-5 hours. Add this infused water, along with the flowers themselves and a few fresh ones, to a lukewarm or cool bath. Employ the flowers to scrub the body.

Chamomile (*Matricaria recutita*). Perhaps the most comforting Herb taken as a bath, Chamomile is excellent for reducing trauma, and may be considered an elemental correspondence of the Watery Part of Earth temper'd by the Warm Virtues of Sol. For a healthful slumber or to relieve extreme nervous tension, a bath may be made with the fragrant blossoms, and will readily offer its Gifts. Use 50 g. of the flowers steeped in 1 litre of boiling water. A strong infusion of the golden Blossoms makes an excellent traditional gambling potion for washing the hands prior to throwing dice or cards. If using Essential Oil of Blue Chamomile, add 3-5 drops to the bath, increasing as desired.

Chaste Berry (*Vitex agnus-castus*). The Candomblè abô, or sacred baths, employ various species of Vitex against the Evil Eye; 'tis also esteem'd as a suffumigant. Of the dried or fresh berries, use a decoction of 18 g. of the Herb to 450 ml. boiling water. Of the leaves, use 33 grams in 650 millilitres of water.

Cinnamon (*Cinnamomum zeylanicum*). The Genius of Our Bark invigorates and fortifies, but it is especially skilled at promoting the powers of Harmony. Thus a Cinnamon ablution serves prior to a confrontation where a harmonious outcome is desired. Other excellent uses for this bath are as a preparation for Sexual Magic workings with a partner, or for fertility rites of conception. For a Cinnamon bath, make a strong decoction of 60 grams of crumbled twigs or chips in 550 millilitres of water. Avoid the Essential Oil as it is a dermal irritant and lacks certain Virtues of the Genius present only in the bark.

Cymbopogon (*Cymbopogon* spp.) A fragrant and wondrous plant genus which includes a number of different species of fragrant, tropical grasses. Three are widely known and prais'd, especially in the form of their Essential Oils rendered up as True Gold by fractional distillation; these are Lemon Grass (*Cymbopogon citratus*), Palmarosa (*Cymbopogon martinii*), and Citronella (*Cymbopogon nardus*). All bear exquisite perfume and are suit'd to cleansing of the Oratory as well as the Brethren and Sisters of the Wise who enter the Temple. For infusions, use 44 grams of chopp'd rhizome and grass to 600 millilitres boiling water, steeped thirty minutes. The Oleum Essentia may be used freely in Compound'd Mists.

Douglas Fir (*Pseudotsuga menziesii*). Not a True Fir in botanical nomenclature, Our Tree is nevertheless a fast-growing evergreen conifer with an Eager Spirit of Cleansing. Native to North America, it is now widely cultur'd for its versatile timber. Its pitch excels as a fumigant and the citrus-odour'd Leaves make an excellent Philtre of Cleansing and Exorcism. Several American Indian nations in the Tree's native range traditionally employ'd a decoction of the branches and twigs as a purifying body-wash in sweathouse rites. For a wash or asperge, a strong decoction may be made with a generous handful of the pulverized leaves or green branches boil'd twenty minutes in 650 millilitres of water and strained. These potent leaves render up their Goodness in tincture by means of Aqua Angelis; indeed, the Green Magus skill'd in extractions will know this to be true.

Fir (*Abies* spp.). The leaves —needles, as they are known— are employ'd for their magical properties of Illumination and Inspiration. Several handfuls of the young shoots may be decocted in a litre of water. This is an appropriate ablution for rites of Pan, especially if the sorcerer is to invoke the rustic god, for this is His Tree. If employing essential oil of Fir, begin with 3 drops in bathwater.

Geranium, Scent'd (*Pelargonium* spp.). Scent'd Geraniums proceed forth from the Mansions of the Greenwood like a parade of fair-odour'd jewels, remarkable in beauty and divers aromas. Almost all species of *Pelargonium* wield potencies of Banishing and Exorcism, and simultaneously the Power of Brightening: these spirits encourage great cheer unto all wherever their virtues extend. Rose, citrus, mint, nutmeg, pine, and even chocolate-scent'd varieties may be found, having unique aromatic notes that provoke, in addition to the aforementioned qualities, a most unsettling Strangeness of Thought. One handful of the whole leaves, infused in 600 millilitres boiling water, produces a fragrant and potent liquid useful against noisome spirits. Tincture freely.

Hops (*Humulus lupulus*). Baths of the Herb are, in general, soporific and useful to allay Moods. A bath made with 50 grams of the dried fragrant blossoms, steeped in a litre of boiling water, will provide calm. However, by acquaintance with a friendly hop-farmer, or tending the Vine oneself, one may make use of the spicy blossoms, peerless newly-gather'd, and in no way compare to the inferior dried Herb, many of whose Virtues have fled upon dessication.

Hyssop (*Hyssopus officinalis*). Ours is an Herb of the Mint Family possessing supreme antibacterial virtues. Hyssop was used, in times of European plague, along with Juniper, for strewing and combatting the Vapours of Affliction. It has a long history of being used to consecrate spaces and persons prior to magical workings. An ancient recipe for Hyssop Water, used for purification of the Sorcerer prior to the Work, is made thus: "A bunch of vervain, fennel, lavender, sage, valerian, mint, garden basil, rosemary, and hyssop gathered in the day and hour of Mercury, bound together with a thread, spun by a young maiden, when dipped in water and sprinkled, will chase away all phantoms that shall hinder or annoy." A simpler infusion may be made with 40 grams of the Herb steep'd in 1 litre of boiling water.

Jasmine (*Jasminum officinale*). The Jasmine belongs to the Olive family, known as Oleaceae, from which so many beneficial and virtuous Herbs proceed, so we may take refuge in its noble lineage. When considering the types of magic Jasmine may be put to in sorcery, Lust and magnification of the Sexual powers are first and foremost. For men, this is the Spirit of Satyros; for women, the charms of the Nymphae. For magics of Attraction it is unparallel'd, as well as in Sexual or Nubility rites. Unfortunately, the range of the plant is very limited, and in northern latitudes must be grown in a glasshouse. One may employ the oil, known as Jasmine Absolute, in the quantity of six drops per 100 litres

of water (Jasmine absolute is costly; thus the oil amount is also a consideration of frugality) or, if access to a blooming Jasmine is assured, about 80 flowers added directly to the bath. Two false-Jasmines are worth mentioning, as both have similar, though less pronounced, magical virtues as the classic Jasmine. The first is a hardy plant known Star Jasmine (*Trachelospermum jasminoides*); the second is Potato Jasmine (*Solanum jasminoides*). Both may commonly be found at nurseries. Of the two, the former has a richer and more complex scent. Both plants are prolific bloomers in a variety of cultural conditions. For a hot bath, use at least 75 blossoms of Star Jasmine; or at least 100 of Solanaceous Jasmine. For a cold bath, knead 30-100 flowers of each kind into four litres of water and pour liberally on head and body, letting the perfumed waters air-dry on the skin.

Juniper (*Juniperus* spp.) For treating nervous conditions, a bath made with the Berries and fronds is much esteemed. A handful or two of the fresh, pulverized Shoots and Fruits may be ground and placed in a cheesecloth bag and add'd to the hot water of an ablution, several minutes before entering. Dried leaves may be used as well; a purposeful decoction can be made from 33 grams of the dried leaves, simmered in 1.5 litres of water for 20 minutes.

Larch (*Larix* spp.). Rare though the tree is in the literature of sorcery, its virtues should not be overlooked by those living beneath its branches. A strong spirit of Courage, Triumph, and Protection, the Genius of the Larix will stoutly defend all who are its allies. An ablution of Larch leaves is noted for its properties of Centering and Inspiration, as well as Fortifying and Invigorating the spirit of the warrior riding into battle. Make a decoction using 1.5 litres of boiling water, in which are simmer'd 85 grams of the young shoots, well-chopped, for twenty minutes. Strain the brew and add to the bath.

Galangal (*Kaempferia galanga* ; *Alpinia galanga*). Washing one's hands in a tea brewed from Galangal root is a potent charm for success in gambling, as Root Doctors and other Voudou sorcerers know. The Root's magical provenance of empowering the Derma is, in a similar way, hail'd by Ritual Magicians who blend its Oleum Essentia into the famed Oil of Abramelin. For use as a potion or hand-wash, employ 40 grams of the fresh Root in 1 litre of water; bring to boil, then simmer in a covered vessel for 15-20 minutes. If circumstances force use of the dried Root, employ double the amount, as many of the virtues have, by this time, escaped into the aethyrs. For ablutions prior to magical rites, the amount may be increased greatly according to Need.

Maize (*Zea mays*). A number of Yoruba-derived religions in the Americas employ Maize as an Ally for women in childbirth. In Candomblé abô, Maize is sometimes added to the bathwater. Sweet corn may be knead'd in cold water for an Enchanted Bath that summons all the good things provided by the Sun and Jove; such magics might encompass general Beneficence, Healing, or the sudden influx of monies, goods, or knowledge.

Mint (*Mentha* spp.) The Herb is easily grown and readily dominates moist ground. Strong infusions are an excellent feature of a cleansing brew or as an adjunct with other Herbs. Peppermint and Spearmint are very easily found, the former being somewhat more aggressive in magical action. Infuse 80 grams of the fresh, chopp'd Herb in 1 litre of boiling water for twenty minutes, using a plant press to press the marc dry.

Orange (*Citrus aurantium*). For the purpose of an enchanted Bath, three parts needs concern us. The first is the fragrant leaf, whose goodness reaches its peak just prior to flowering. These leaves, crush'd, steeped in cold water, added to the bath, promote much of the same simultaneous relaxation and stimulation as does Lavender, but with a Solar, rather than a Mercurial, emphasis. 150-200 grams of the fresh leaves, mashed in a solitary litre of lukewarm or cool water, suffices to provoke a most pleasant perfume. The gentle flowers, also called Neroli, may be added to the Bath in the quantity of 50-90 blossoms: it is recommended that they be added directly to the water, and their petals used to scrub the body. Their virtues tend toward Beauty, Invigoration, Fortification, and Lust. The rind of the fruit also possesses much virtue and may be made into a hot infusion, to bring Joviality or thwart rude spirits. Employ 100 grams of the rind, steeped in 1 litre of boiling water for 30 minutes. Scrupulously avoid using citrus Essential Oils in the bath: it can irritate the Derma and increase photosensitivity.

Pennyroyal (*Mentha pulegium*). Another True Mint, Pennyroyal exceeds in cleansing virtue both Spearmint and Peppermint, and possesses a vigilant warrior Genius which gleefully annihilates *flocculum abomini*. In this, she is best used as an Asperge, Wash or Mist. Similar in many ways to Hyssop, her principles are well-retain'd in tincture, though infusions are also impeccable. The sorcerer is enjoind to employ the whole herb when flowering, as the blossoms provide added banishing vigour, without compromising the integrity of the Leaf. 50 grams of well-leav'd inflorescences, cut and mashed, steep'd in a litre of boiling water for twenty minutes, yields a masterful infusion. As the Herb has strong action on the Womb, baths of Pennyroyal should be avoided by pregnant women as a general precaution. Pennyroyal gives a fine tincture, especially in ethanol exceeding the proof of 100.

Pericon (*Tagetes lucida*). Decoctions of the fragrant plant have been used for healing and purifying baths, but it is difficult to procure outside Mexico. As this is an Herb with a potent and varied magical pedigree, seeds are worth seeking, so invite this marvelous Green Spirit into the magical garden. A decoction may be made using 50 grams of the fresh, chopped herb, including the stems and whole blossoms, in one litre of water. Boil and simmer in a covered vessel for 5 minutes, allowing the decoction to sit off the fire for an additional ten minutes. Of greater excellence is a strong infusion, employing 100 leaves steeped in 350 millilitres of boiling water.

Pine (*Pinus* spp.). To convoke the genii of the Imaginal Mind, an invigorating Bath may be made with the young shoots. Several handfuls, after they have been truly ground, may be add'd to the hot bathwater some minutes before immersion. For a Balneum of superior strength, simmer 65 grams of fresh, chopp'd Pine needles in 1.5 litres of water for 20 minutes; strain, and add to bath.

Rose (*Rosa* spp.). A warm or cold infusion of the petals may be used for Ablutions of Fortification, that is to say, beautification, and the gentle but potent repair of injured psychic structures. Rose may also be employed in the magical manner of Balm of Gilead, a rare and precious resin now virtually impossible to obtain, known for its powers of consolation to the Heart. Roses may be used fresh or in the form of Rose Water; Rose Absolute may augment the Balneum in the quantity of a half dozen to ten drops in the hot water. Rose water is a supreme Asperge, especially for purposes of Consecration, and may be used in the form of a Mist. Rose water or Hydrosol are readily available. A Compound'd Mist may be made using the Standard Formula with 4 drops Otto of Rose.

Rosemary (*Rosmarinus officinalis*). In general, this Herb has a strong and ancient association with mankind, and has serv'd as an Ally in many Endeavours. It is abhorrent to most Foul Spirits and entirely appropriate for their dispersion. For treating nervous conditions, a bath made with the fragrant Leaves, has been much esteem'd, and if flowers be gathered in sufficient quantity, their powers exceed that of the Leaves by a factor of three. A hearty infusion is generated of 70 grams of chopp'd sprigs to 800 millilitres of boiling water, steeped for half an hour. Better still is the Essential Oil, extracted by one's own cunning or obtain'd from a good distiller. A Compound Mist of Rosemary is made by dissolving 40 drops of Essential Oil of Rosemary in a single fluid ounce of Perfumer's Alcohol, then adding 80 ml. of distill'd water. This may be mixed and added to the Atomizer.

To commune with Rosemary Spirits, retire at sunset to a candlelit bath chamber, drawing the hottest water possible. Burn dried rosemary leaves and wood continually as an incense of beckoning pleasing to the plant. Into the water pour two litres of masterfully-strong decoction of the plant's leaves and flowers, as well as five large Rosemary branches, freshly cut, leaving some hardwood and greenwood stem in the water. Immerse into this Fragrant Potion, covering as much of the body as possible, beckoning the plant as the Mind is subsumed by Green Reverie.

Rue (*Ruta graveolens*). Rue has an ancient magical pedigree of exorcism and protection from Maleficia, especially the Evil Eye. Baths of strong Rue infusions are useful for persons harass'd in the night hours by unwanted spirits. Conversely, in some streams of popular lore, sorcerers of malign intent utilized Rue in potions to effect destructive magic. Our Herb works as a hot infusion, added to a hot bath, or a cold infusion, kneaded in water and poured over the

body. For the former, steep 50 grams of Rue in 1.5 litres of boiling water for 30 minutes, then strain and add to the bath. For a cold bath, knead 65 grams of fresh Rue in 2-3 litres of water in the Ritual Bowl for 20-30 minutes, invoking the Genius of the Herb as the leaves are shredded. This philtre should then be poured solemnly over head and body in small cupfuls. As an herbal medicament Rue possesses abortifacient properties; pregnant women should avoid a Balneum with strong Rue content, as it may adversely affect some sensitive individuals.

Sage (*Salvia officinalis*). Harvested fresh, well-steep'd, strained and added to the Bath, Culinary Sage is an impeccable friend for the magical purposes of Illumination. Of the fresh or dried leaves, one should steep 55 grams in a litre of boiling water. It is advised that for longer, more deeply-focused Baths, one may wish to burn the dried leaves as an accompanying incense. Sage wood and twigs contain additional virtues especially suited for Determination and Focus; these may be decocted in a ratio of 30-50 grams of the twigs to 1 litre of water. Other Sage species, while their Genii vary considerably, are also appropriate for Illuminating and Fortifying Work, such as White Sage (*Salvia apiana*); Pineapple Sage (*Salvia elegans*); and Black Sage (*Salvia mellifera*), the latter resonating with Cain of the Forge.

Sagebrush (*Artemisia* spp.). Verily, without doubt, and truly: Our Gray Lady of the Waste is a peerless Ally for driving off rank Ghosts of Offense. Numerous species of desert *Artemisia* are all known as Sagebrush. A number of North American nations used various species of wild sagebrush as a cleansing bath, sometimes following the Sun Dance, or in sweat lodges. Many tribes burned the plant at the beginning of ceremonies, to both purify and "open the ways". A philtre from the Herb may be made by way of Solar infusion: put 40 grams of the fresh Herb into a 1-litre jar, fill with water, and allow to steep in the sun at least 5 hours. This should then be strain'd and used at room temperature to wash the body, much in the manner of Rue. For a traditional bath, steep 60 grams of the fresh Herb in a litre of boiling water for 20 minutes. Strain and add to bath.

Sassafras (*Sassafras albidum*). Prior to entering situations in which one will assuredly be under spiritual attack, a Balneum of Sassafras Leaves will provide a protective armour. Use 40 grams of the dried leaves steeped in 1 litre of boiling water for 45 minutes, or better still, knead 80 leaves in 3 litres of cold water. The bark is also efficacious; decoct 20 grams in 750 millilitres of water for 20 minutes. Avoid the Essential Oil for all but the most powerful Asperges.

Spruce (*Picea* spp.). A strong decoction of 75 grams of the fresh, pulverized shoots may be added to the hot water of the Balneum; in this way the Genius of the plant will especially grant the powers of Illumination. Such baths with Spruce are naturally balancing to the body's streams of power, and stimulate the nerves. Virtuous floor-washes can be brewed with Branches of Spruce for purifying funerary rites, keeping the ghost of the deceased from lingering. In

Sweden, Spruce needles are placed as a Ward outside a church to keep trolls away.⁴ The fresh leaves, chopped and beaten, may be drown'd in Perfumer's Alcohol for one lunation, yielding an Emerald Essence of great savour to the Nose and Spirit. The beneficence of this Philtre where routing septic spiritual matter is concern'd is readily demonstrated. Strong infusions or decoctions of Spruce, also excel as asperges prior to collective works of magic.

Tobacco (*Nicotiana* spp.). Decoctions or infusions of varying strengths may be used. The chief powers lent are the attraction of Beneficent Spirits, the type of which may be of aid in all manner of sorcery, but particularly those imparting informations from the depths of the Astral Well; or those promoting the increase of Wealth. Those bearing the Arms of the Warrior are advised that one may also conjure, with Our Good Leaf, the principalities resonant with the acts of Conquest and Acquisition, or Mars in Good Favour with Saturn. For ablutions, the preferr'd method is to employ 65 grams of the fresh leaves, knead'd in 2 litres of cold water, steeping for half an hour, then employ'd in a cold bath.

Valerian (*Valeriana officianalis*). A strong decoction of the fragrant, chopped Root may be employed for a Purification or Relaxation bath. Use 20 grams of the dried Root to 750 millilitres of water, simmered for 20 minutes. If, by the good graces of the spirits, the plant dwells within thy Medicine Garden, there is no more pleasant a Root-Bath than that freshest radix given us by Valeriana; 33 grams, mashed well, infused into a 450 millilitres of hot water, and a similar amount infused in cold water, adding both to the bath.

Vervain (*Verbena* spp.). A certain folk potion of Old known as Juno's Tears was made from Vervain steeped in water; the resulting extraction was used for house-cleansing, and possessed an uncanny aptitude for chasing Noxious Spirits. When the fresh plant is employ'd, a quantity of flowering tops in the amount of 30 grams should be used, well-steeped in 800 millilitres of boiling water for half an hour. The herb merchant generally sells Vervain in its dried form, the Leaf being cut and sifted, but with blossoms absent. Of dried Vervain, use 45 grams in a litre of boiling water, steeped 30 minutes.

Wormwood (*Artemisia absinthium* spp.). A fragrant plant of the Sunflower kin, Our Herb makes a fine restorative Balneum. 50 grams of the plant, with fresh, flowering tops preferred, steeped in one and one half litres of boiling water for the space of 20 minutes, creates an ablution that aids in helping the Flights of Mind achieve concrescence. In accordance, this bath is esteemed for divination, wherein Spirit becomes flesh in the form of a Hallow'd Sign. All *Artemisia* species are hallowed unto Lilith, and especially Dragon Wormwood (*Artemisia dracunculus*), known to the vulgar as Tarragon. According to lore, this plant sprouted on the ground trodden by the Crafty Old Serpent after he was expell'd from the Garden. Dragon Wormwood and Absinthe Wormwood are both appropriate herbs for dedicatory baths unto Liliya.

:Formulae:

Jewell'd Waters of Radiance.

A Sacred Bath For Women; being a most excellent preparation for the rites of any sylvan goddess, nymph, female spirit or deific form. The Balneum requires generous amounts of fresh flowers, hence several hours should be allotted for gathering, being ever mindful of the spirits to be honour'd.

Leaf of Raspberry, dry.	35 g.
Rose Petals, fresh.	35 g.
Cherry Blossoms, fresh.	35 g.
Blossoms of Honeysuckle, fresh.	35 g.
Orange Flower Water.	350 ml.
Rose Absolute.	13 drops.

Let a cold infusion of the fresh blossoms be made, allowing them to steep in large seal'd vessels of well or spring water. Make a hot infusion of the Berry Leaves, with sufficient boiling water to cover. Seal in a stopper'd jar and steep for 30 minutes. When the Bath is drawn, strain the Leaf infusion decoction into the water, along with the Orange flower water and Rose Absolute. Add double the amount of Salt of Lilith to the ablution, and agitate the waters. Finally, pour in the cold infusions, leaving the fresh flowers to float freely. Let the Spirit to Be Honour'd be invoked with the Wand of Quickening, and the bath-chamber lit with candles.

Aqueum Liliya.

A lustral sacrifice for ritual conveyance of the benedictions of Lilith in her fully waxed, angelic, and tutelary lunation. The bath may be modified for succubi, nymphs, or water-spirits. All flowers should be fresh-gathered in Her name.

Petals of White Roses.	200.
Blossom of Jasmine.	200.
Blossom of Gardenia.	100.
Blossom of Lily.	3.
Blossom of Angel's Trumpet.	1.

Place into the Working Basin and cover with 4 litres of cold spring water. Knead the blossoms gently between the fingers for several moments while a graven image of the Lady is silently focused upon with Eye and Heart. Let stand for three hours prior to use in a quiet, sheltered place, away from the light, with a single white candle lit for the Lady before her Idol. During the rite wherein the lustration is to be employed, the Lady should be invoked with a wand of Crooked Willow or Tamarisk, and the branch employed to quicken the florid waters. The petals should be left in the waters and the lustration sprinkled upon the crowns, brows, and palms of those who would receive the Lady's goodness.

Waters of Magnetism.

An excellent bath for increasing Charisma or one's natural Charms, ideal for attracting a mate or other sexual glammers. The Balneum may also be used prior to gambling. Owing to the seasonal nature of Cherry and Quince, the Bath is best employ'd in Spring. Cherry blossoms are rarely found at the local apothecary. Thus, one must gather one's own in Spring. One may also employ blossoms of Apple, Plum, Pear, or Peach for like effect.

Cherry Blossoms, fresh or dried.	200.
Blossoms of Flowering Quince, fresh.	100.
Chamomile Blossoms, fresh or dried.	100.
Rose Buds, fresh.	30.

Steep in enough boiling water to cover. Let the infusion sit for 10 minutes. Strain into bathwater, washing the Herb material through several times. Immerse oneself for at least 30 minutes and allow the waters to air-dry on the skin after emerging.

Lustration of Mercurius.

A bath appropriate for invoking the patron of magic, and alchymic wisdom. This Bath of the Wise grants especial gifts prior to labours of the spiritual laboratory.

Lavender Blossoms.	30g.
Essential Oil of Lavender.	B drops.
Essential Oil of Sandalwood.	B drops.
Kosher Salt.	60 g.
Epsom Salt.	60 g.

Infuse Lavender Blossoms in 1.5 litres boiling water for the space of 30 minutes. Strain and add to a 300 litre bath and stir in, adding salt and oils. For best results, soak for at least 40 minutes and drip dry afterward.

Warrior's Ablution.

A stimulating brew to lend power during confrontations with enemies, the law, or for use prior to negotiations.

Leaf of Rosemary, fresh.	70 g.
Cinnamon chips.	30 g.
Bloom of Chamomile, dry.	30 g.
Flowers of Broom.	30 g.

Add Rosemary and Cinnamon to a cooking vessel with enough water to cover. Bring to a boil, cover, and simmer 15 minutes. In a separate vessel, steep the Broom and Chamomile blossoms in 1 litre boiling water. Strain both infusion and decoction and discard Herbal material, adding the liquids to the bathwater.

Earthing Bath.

For drawing stray powers back into the Corpus, centering the Mind, and subduing quarrelsome spirits.

Linden blossom, dried.	60 g.
Oak, leaves and twigs, dried and crumbl'd.	60 g.
Leaf of Wormwood.	33 g.

Infuse the Linden and Wormwood in 1.5 litre boiling water for 20 minutes. As it is steeping, simmer Oak leaves in 1 litre of water for 20 minutes. Strain both fluids into the bath tub and soak as long as is needed.

Midsummer Gold.

A Solar infusion made from traditional Herbs for washing the body and clearing and fortifying the aethyric orb.

Herb of St. Johnswort, dry.	30 g.
Herb of Vervain, dry.	30 g.
Leaf of Mugwort, dry.	25 g.

On the morning of the Summer Solstice, seal each of the Herbs in a separate steeping jar with enough water to completely fill the vessel. Allow to steep for at least four hours in the sunlight, absorbing the Solar Genius at the peak of its power. During this time of steeping, the very Fires of the Sun should be invoked and beseech'd into the Womb of the Waters of the Moon. In this *conjunctio* the Fruits of Our Labour arise. The exhausted plant matter is then strained out, and the resulting infusions mixed. The potentiated wash may be poured on the head while holding clear in the Imaginal Eye the Solar virtues cleansing the crown, and gradually seeping into the entirety of the aethyric orb. The wash may also be added to bathwater for extended soaking.

Floor Wash.

A general but potent Encharmed Solution for cleansing the oratory or home of Noxious Spirits or in the wake of an unpleasant event.

Leaf of Vervain, dry.	40 g.
Leaf of Sagebrush, dry.	30 g.
Leaf of Thyme.	20 g.
Root of European Mandrake.	7 g.

Steep Vervain, Sagebrush and Thyme in 1 litre boiling water, leaving to stand in an airtight jar for 7 hours before filtering. In a separate cooking vessel, add Mandrake to 400 ml. water and bring to a boil. Simmer 20 minutes. Filter and reserve liquid, burying the boil'd Root in an honourable location and with a coin and thanks. Add to Herbal infusion when it has been strained.

Purification Bath.

A relaxing bath excellent for quieting and realigning the disrupted psyche, as well as nourishing and enervating the bastions of spiritual defence. Our Fair Decoction may be simmered longer than the 15 minutes given, up to 25. The resulting brew may be used for a cold bath as well, omitting the salts and oil.

Fir Needle.	50 g.
Atlas Cedar.	33 g.
Epsom Salt.	30 g.
Root of Valerian, chopped.	25 g.
Root of Calamus, chopped.	25 g.
Essential Oil of Sandalwood.	5 drops.

Bring 1 litre of water to a boil. Add Fir, Cedar, Calamus and Valerian. Cover and simmer for 15 minutes. Strain and add to hot bath water, along with essential oil and salt. For cases of extreme disruption, double the amount of Fir, Salt, and True Oil of Sanders.

Mist of Dispersion.

For banishing rude spirits or *flocculum abomini*. Mix all ingredients in 4 oz. atomizer bottle and agitate before use.

Essential Oil of Palmarosa.	5 drops.
Essential Oil of Fir.	4 drops.
Essential Oil of Juniper Berry.	3 drops.
Essential Oil of Atlas Cedar.	2 drops.
Essential Oil of Birch.	1 drop.
Water.	75 ml.
Perfumer's Alcohol or 100 proof spirit.	40 ml.

Asperge Sylvaticus.

A suitable brew for asperging brethren prior to Congregational works of sorcery. The ingenium derives from a subtil congressus of the Lord and Lady of the Desert, the Lord of the Forest, and the Lady of the Garden.

Leaf of Sagebrush, crumbl'd.	33 g.
Leaf of Douglas Fir, Larch, or Hemlock ⁶ , chopp'd.	30 g.
Leaf of Scent'd Geranium.	30 g.
Leaf of Wormwood.	5.

Make a strong decoction of the Fir, Hemlock or Larch with 1 litre of water in a covered cauldron, simmered for fifteen minutes. Pour the hot decoction over the remaining ingredients in a steeping vessel and let stand seal'd for half an hour. Strain and asperge with a branch of the evergreen employ'd. Tincture of Myrrh may also be added in small amounts to enhance the cleansing virtue.

Mist of Severity.

Another Compound'd Mist for the more potent workings of Exorcism or in instances of stubborn hauntings. Mix all ingredients and store in 4 oz. atomizer bottle, shaking before use.

Essential Oil of Hyssop.	5 drops.
Essential Oil of Cajeput.	4 drops.
Essential Oil of Juniper Berry.	4 drops.
Essential Oil of Black Peppercorn.	3 drops.
Water.	75 ml.
Perfumer's Alcohol or 100 proof spirit.	40 ml.

The Viridian Broom.

A potent asperge for sprinkling, using a fresh bough of Cypress.

Sprig of Douglas Fir, chopp'd.	35 g.
Herbe of Pennyroyal, whole flowering.	35 g.
Leaves of Cypress.	28 g.
Berries of Juniper, crush'd well.	25.

Place Douglas Fir, Cypress and Juniper Berries in the Wort-Cauldron with 1 litre of water, and bring to a boil. Simmer, cover'd, for 20 minutes. Remove from Heat and add the Pennyroyal. Strain when cool.

Sorcerer's Hand Wash.

For hand-anointing prior to works of the Magical Arte. Place 11 Devil's Shoestrings, along with a slice of the very best Galangal Root, a twig of True Cinnamon, a pinch of Sweet Tobacco, and a small slice of True Mandrake^s in a bottle of dark glass and fill with 151 Proof Rum. Stopper, storing in a dark place. Gems or minerals sympathetic to the magician may also be added as desired.

Balneum of the Wayfarer.

A blessed wash especially for the feet prior to Sojourning forth in the Greenwood, or for such as wander long in lonely places, giving invigoration and purpose to the stride. Fresh-harvest'd Rhizome of Wild Ginger (*Asarum* spp.) may be substituted for Ginger.

Root of Ginger, fresh, sliced.	90 g.
Leaf of Bay, fresh.	50 g.
Leaf of Holy Basil, fresh.	40 g.

Make strong decoctions of the Ginger and Bay in separate vessels. Pour both over the Basil into a large Hermeticus and steep for ten minutes. Pour wash without straining into a basin and soak feet for 30 minutes prior to Sojourn.



ELIXIR SACRAMENTUM.

6

Of The Elixir Sacramentum.

Visionary Potions, known to the chymist as the Elixirs Sacramentum, stand as a signpost on the Tortuous Road of the Green Snake: that Via of Arte known as the Poison Path. It is the Cup of Self-Bewitchment, from which arises Shades both Hallowed and Damned. This Flask we brew with utmost caution, and drink, savouring equal parts Epiphany and Terror. In its power it commands the planetary nuances of Old Mercurius, his face illumined by the Stellar Fires of Cain Al' Shajarat, plant-lord of the Green Gnosis.

These potions, like their brethren and sisters, were known to the Wise of Ancient times. Symposia, the lively social imbibitions of the Old Greeks, were pleasurable and socially sophisticated convivii centred around strong drink. Hellenic wines were notoriously potent: the vessel known as the Krater was employed for mixing water with wine to dilute its strength. Because distillation of spirits was unknown—or at least conceal'd—at the time, the potency of the wine was probably due to the addition of various Herbs, many of which were known to harbour stupefying, stimulating, narcotic, and visionary virtues. The ancient practice of mixing water with wine also embodies the sorcerous arcanum inherent in the *Conjunctio* of the male and female principles. Coptic rites employing the ritual mixture of water and wine derive from the piercing of Christ by the spear of the Roman centurion as written in *The Gospel of John*, wherein the wound produced water and blood.

In other lore, the Celtic god Gobniu, divine smith and Master of Brewing, manufactured a heady sacred ale from the Otherworld Apples, drunk to assure eternal youth. The notorious *kykeon* of the Eleusinian mysteries was indeed some form of phytognostic philtre. Myriad beers, meads, and other fermented brews were held in great esteem by Teutonic and Scandinavian tribes, employing numerous plant adjuncts both poisonous and visionary.

Sacramental potions were also known in the Americas; some Algonquin male initiation ceremonies featured prolonged use of the brew known as *Wysocan*, made from Thorn Apple species, in order to banish one's youth to all but a Fog of Memory. The Amazonian *ayahuasceros* are truly potion-sorcerers of the first order, with a stunning diversity of formulae for the *Ayahuasca* brew. Another South American Elixir Sacramentum is the healing-divinatory *Cimora*, brew'd from the San Pedro Cactus and magically-allied plants. Old Meso-American philtres employed Chocolate, Vanilla and other spices as a sorcerous vehiculum exponentiating the visionary goodness of God's Mushrooms. Additionally, other species were brewed as ensorcell'd liquids approximating the Elixirs Sacramenta, namely Tobacco (*Nicotiana* spp.), *Brugmansia*, and *Methysticodendron*.

Consider this entry from Giambattista della Porta's *Magia naturalis* of 1589:

How To Make A Man Mad With Mandrake.

We have told you, that a small dose brings sleep, a little more madness, a larger, death. Dioscorides says, that a drachm of Morion will make one foolish. We will easier do it with wine, which is thus made. Take the roots of Mandrake, and but put them into new wine, boiling and bubbling up. Cover it closed, and let them infuse in a warm place for two months. When you would use it, give it to somebody to drink, and whosoever shall taste it after a deep sleep, will be distracted, and for a day shall rave. But after some sleep, will return to his senses again, without any harm. And it is very pleasant to behold.

This late 16th century formula is degraded in magical context and presentation, but we may, with Good Sense, speculate of its ancient forbears, perhaps as a Bacchic or Dionysian sacrament, especially considering the Illuminating and highly sorcerous nature of Our Root. Here, the meaning of its juices are reduced to folly and madness, at best employed as a *Veneficium*. But those who have drunk of its gifts know the great powers it conceals, and its impeccability as a True Ally and Famulus to those of the Craft.

To the learn'd astromancer, the sacramental wine is Mercury's own child, profound of inspiration and fleet of foot. The Elixir Sacramentum is therefore best realised during the Hours of Mercury, and rites employing these philtres are best initiated at the beginning of a favourable aspect betwixt the Moon and Mercury. Depending on the nature of the rite, beneficent aspects between Mercury and Venus are also auspicious.

The White Poison: Mercury of Cain.

The Elixir Sacramentum is the Illuminating Poison, Cain in his Master aspect, having obtained the Power of Forge and Fornax, Outer and Inner, as well as the prudence and strength required to wield it.

This Discretion is of utmost importance to the balance of both the *Rota Philtron* and the Mage, and lies strictly within the Domain of the Master. Such discipline is bolstered by experience, but it is a virtue which also arises solely within the context of the Gnosis of the Magical Arte and the benedictions of the Witch-Familiar. While it is the very language of the Man of Nature, it remains elusive to the Profane. It cannot be learned from books of ink and paper, and attempts to discover its mystery from outside the Circle will be met with destruction and deception.

In power, the Illuminating Poison is to be understood as Mutable Activity or Projection, by whose *dynamis* rises the gnosis of Arte in Vision, Voice, and Ecstasis of the Sensorium. The brewing of such Visionary Potions is potentiated by the Prayer of the Mercury of Cain, and the addition of a considerable portion of Prepar'd Solar Mercury.

Prayer of the Mercury of Cain.

Elixir of the Phallus
White Fountain of the Fallen Ones,
With these waters
I this potion brew:
Seed of the Light-bearer,
Juice of Ecstasis, Balsam of Terror;
Wine of Madness thrice distill'd
From the hidden Graal of Semjaz spill'd.

Preparation of the Solar Mercury.

Of the Dust of Mandrake Root, take 9 grams; quicken it with the Seed of Man and allow to air-dry. This should then be dissolved in 300 ml. good white wine and allowed to macerate 9 days. Distill gently, reserving only the Body of the Dragon, and add 14 ml. Colloidal Gold, storing in a ritual bottle.

:Pharmacopoeia:

Angel's Trumpet (*Brugmansia* spp.). Formerly classed as "Tree Daturas", these arboreal Nightshades are grown as ornamentals in tropical, subtropical, Mediterranean-climate regions. In the Sibundoy Valley of Colombia, Angel's Trumpets were used for divination, prophecy, therapy, and for learning sorcery. Elsewhere in South America, *B. sanguinea*, Bloody Angel's Trumpet, was employed for Tonga, a narcotic Philtre imbibed by priests of the Temple of the Sun at Sogamoza. In other traditions, the Herb was ingested to reveal treasures concealed in ancient graves. *Brugmansia* potions were also administered rectally to male initiates until a coma or Visionary Sleep resulted, wherein Spirits of the Ancestors would appear to give guidance to the boy for his new life as a man.¹ Traditionally, the seeds are powdered and used to compound sundry magical brews. After the drinking the potions there follows a violent narcosis, thereupon crowned by sleep interspersed with waking visions of the Spirit Realms and the Dead. Effects on the Physium are characterized by confusion, often follow'd by stupor, slaving, trance or violent convulsions. This gives way to narcosis or sleep lasting up to 4 days, intermittently mingled with the appearance of Spirits, Gods, phantasms, and Shades of the Dead. Other philtre-brewing praxes using this fragrant Celestial Horn include scraping the Pith from the inside of stems and making a decoction thereof.

Brunfelsia (*Brunfelsia* spp.). Another visionary Nightshade, the precious juices of this Herb are employed as a visionary Philtre by the Kachinaua of the Brazilian Amazon. Those drinking of the potent beverage are catapulted into the Spirit Realm, where they must do battle with Dragons, Jaguars, and other animal souls, in order to determine outcomes in the Material World.

Cup of Gold (*Solandra* spp.) Twigs of *Solandra brevicalyx* and *S. guerrerensis* have traditionally been brewed as a visionary Philtre by the Huichol. As this is another honored member of the tropane-bearing nightshades, caution is advised. A Vine of great Beauty and profound presence, it may be grown with ease in the sorcerer's medicine-garden, given a subtropical or Mediterranean climate and a sun-blessed location.

Hawaiian Woodrose (*Argyrea nervosa*) The Seed of this convulvulaceous plant may be considered a Visionary whose potencies are well-extracted into water to create a very peculiar Sacramentum. The seeds are best used phytagnostically for Chronomantic Joumeying, those black arts by which the very strictures of Time are bent as a withe by the Sorcerer. The Seeds may be employed as well for atavistic invocation and distant memory retrieval. Their essence also aids in the voluntary projection of the Dark Body through the Aether, known to the Wise as Sabbatick Flight. 5-13 seeds should be removed from their respective pods, and ground. The powder is steep'd in 50 ml. cold water for several hours, then drunk. The seeds engender a languid visionary state sympathetic to various thaumaturgic and theurgic magics. The Herb may induce mild nausea or dizziness in some persons in the first hours prior to the Phytognostic state; as such, a strong tea of fresh Ginger, may be used to check disturbances of the physium. Persons with a history of liver disorders should avoid internal use of this Herb, as should pregnant women. Feelings of restfulness and tranquility may persist for up to a day following the consumption of the Sacrament.

Henbane (*Hyoscyamus* spp.) Like other nightshade kin such as Mandrake and Belladonna, Henbane is rich in hyoscyamine, scopolamine and other visionary tropanes. As an Elixir Sacramentum, it is best suited for potions of theurgic shape-changing, lycanthropy, and work with Bestial Atavisms. Taken internally, Henbane bewitches the Central Nervous System: initially stimulation arises, soon followed by confusion, stupor, and disturbing visions. Overdose gives rise to central narcotic paralysis, coma, and death. If leaves are desired for tincturing or drying for Magics or Medicines, the tops of the Plant should be collected while in full flower; if the species being grown is biennial, leaves and flowers of the second year are preferable to those of the first. Bilsenkraut, the German name, gave the Bohemian city of Pilsen its name, whose strong beer, augmented with the seeds of Henbane, later became famous as Pilsener. Modern formulae for this Beer omit the intoxicating Herb.

Ledum (*Ledum palustre*, *L. groenlandicum*). Also known as Wild Rosemary or Marsh Tea, Ledum appeared in ancient European beers as a delirium-producing adjunct. These beers have been proposed as a sacrament of the raging, zealous Berserkers of Northern Europe. Ledum has been used in folk medicine to destroy external parasites; pregnant women should avoid Ledum, as also should those wishing to employ it as an abortifacient, as the effective dose is often a hair's breadth from the lethal dose.

Mandrake, True (*Mandragora officinarum*). Philtres made from the Witch-Root were at one time esteem'd aphrodisiacs. In some medieval recipes for magical brews, the Root was prepared by rotting in water for two complete lunar cycles, until it was transmogrified into a malodorous green pulp; then it was used in this form, or in a gruel, or added to a brew with sundry ingredients. A virtuous Tea, brewed from the Leaves, was also made. If integrity of taxonomy and potency is assured, tincture by covering the dried, sliced Root in supreme quality spirit, allowing the Virtues two moons to infuse. The resulting golden tincture is then be tested sparingly for its goodness, and its use in potions judged accordingly.

Psilocybe Mushroom (*Psilocybe* spp.) The *Psilocybe* kin are many and varied, in personality, predilection, and preference. Of especial joy to the Green Sorcerer is *Psilocybe azurescens*, very small, aureate of cap, dark blue to black of stipe. In Powers they may be considered to fall under the resplendent, ignified domain of Lucifer, the celestial light-bearer bringing all the good gifts that illuminate and empower our Arte. The qualities so expressed may be termed both empyrean and infernal; angelic, illuminating, transgressive, and quickening unto the fires of the Royal Arte. To exalt the Celestial Fire of this, our Holy Bread, fourteen grams of the dried mushrooms should verily be reduced to a powder, then interred in a Ritual Bottle having a capacity of 250-350 ml., and covered with the finest honey. Let this elixir be stirred once a day for a week, then set to rest for a moon's time. As an illuminating nocturnal Sacrament of Solitude, two to three spoonfuls should be mindfully savour'd. 'Witches' or Crows's Bread is a term of the Curren generically applied to a wide range of sacramental materials which may be ritually consumed in juxtaposition to the Vinum Sabbati. Of such Bread is Our Mushroom, ancient of Mystery and Aureate of Light.

San Pedro Cactus (*Trichocereus pachanoi*). The use of the cactus as a vision-sacrament in Peru dates to at least 1300 BC. Centuries after christianization, folk healers still prepare ritual brews known as *Cimora*, employing sundry other cactaceous species—and at least one Campanulaceous Herb whose identity as yet is a mystery—as admixtures. The Cactus is easily grown, and is a most potent Ally. Many different species of *Trichocereus* are mescaline-bearing; the rarer *T. peruvianus* is more potent and worth the rigours of a plant-pilgrimage. For preparation, the outer skin and the first five millimetres of white flesh beneath it are removed and simmered in triple its volume of water for at least 5 hours, adding water as needed. In general, when brewing of the plant a phytognostic decoction, use 1.5 feet of the Cactus per celebrant.

Scopolia (*Scopolia carniolica*). In the Middle Ages, the Herb was used in folk medicine as a narcotic and an ingredient in love potions. It was an important drug in Renaissance apothecaries; the plant was also used as a lethal poison. Scopolia is associated with magic of a licentious sexual nature in the folklore; in Romania, the roots were used as a substitute for Mandrake. Its place in the Nightshade family suggests it may have been an ingredient in witches' unguents and brews.

:Formulae:

Mykæon Azurescens.

Place 6 grams fresh *Psilocybe azurescens* (or 9 grams dried) in a 600 millilitres of water. Bring to boil, remove from heat. Add 75 grams dried Peppermint leaves and 20 grams Lavender blossoms; steep for 20 minutes. Strain, squeezing out juice from solid material. Add honey to taste; formula serves 3.

Vinum Opii Daemonum.

An effective sacrament for Necromancy and rites of a mediumistic nature.

Madiera.	1 litre.
Tincture of Opium.	15 ml.
Belladonna Berries.	20.
Hashish.	5 g.

Add tincture and Herbal components to the wine, let steep for one full lunar cycle. Strain and bottle. Drink one 35 millilitre cordial glass prior to magical rites invoking Spirits.² For oneiromantic congress with phantasmic shades, half this amount will suffice drunk prior to retiring.

Henbane Ale.

Light or Amber malt extract syrup.	6 kg.
Honey.	1 kg.
Crystal Malt.	300 g.
Malt sugar.	300 g.
Henbane leaves or tops, dry.	55 g.
Liquid ale yeast culture.	1 g.
Distilled or Spring Water.	19 litres.

This formula makes approximately 15 litres of beer. Fill a Great Vessel with 9.5 litres of preferred water and seal. In the Wort Cauldron, thoroughly cover the Henbane with water and make a decoction by simmering, for 7 minutes. Remove from heat, strain, and set the completed decoction aside. In a large brewing vessel, add the crystal malt to 6 litres of cold water and bring to a boil. Remove the grains with a strainer when the wort reaches a full boil. Add the malt extract and honey to the wort and boil for 1 hour. The honey will give rise to a Caput Mortuum, which should be skimmed off and discarded. Pour the wort into the fermentation vessel, along with the Henbane decoction, and seal. When the wort has cooled to room temperature, add the yeast and re-seal. Store the fermenting wort in a warm place, away from light. When the fermentation has completed, boil the Malt Sugar in 1 litre of water and add to the fermentation vessel, this is to prime the beer for carbonation. The beer may now be siphoned into bottles. Age two months, storing as for ordinary ale. Consumption is 1.3 12 oz. bottles, to be determined by the constitution of the physium.

Wyne of Reverie.

This perfum'd Wine, upon ripening, may be taken in small draughts of 15-30 ml. as an adjunct to Illuminating sorceries of a Solar nature. Physical exertion increases the efficacy of the brew.

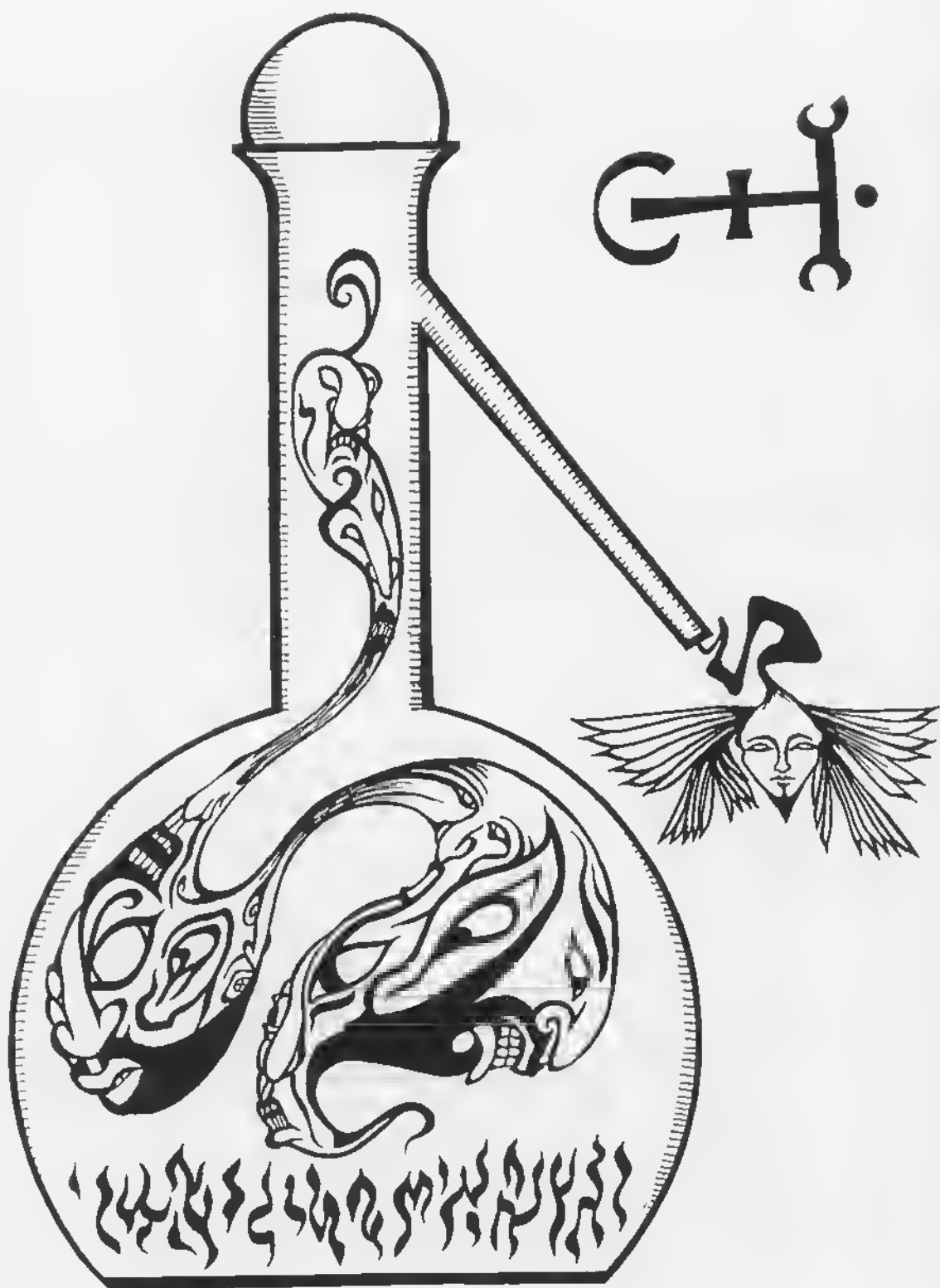
Seed of Guarana, dried.	60 g.
Root of American Ginseng, dried.	60 g.
Hashish.	5 g.
Cubebs.	5 g.
Pods of Opium Poppy, dry.	10.
Bean of Vanilla.	5.
Twig of Cinnamon.	1.
Rectified Spirits of Cane, white.	sufficient.
Molasses.	as desir'd.

Into a generous Hermeticus, inter the Guarana, Radix Ginseng, Hashish, Cubebs, Peppercorns, Poppy, Vanilla, and Cinnamon, and cover all with the clearest of Rum. Let the entirety of the Ginseng be found in a single root: it will be retained in the wine when all is done. Allow the mixture to ripen for three moons, then strain, reserving the liquid, discarding all vegetable matter save the Root of Ginseng. Do not filter the sediment which remains. Heat water in the amount of one-fourth the volume of the Rum tincture, adding the same amount of Molasses when it boils. Remove from heat and let cool; add the water and Molasses to the ethanol tincture, letting the Roots remain in.

Waters of St. Peter.

San Pedro Cactus, fresh, whole stem.	0.5 metre.
Root of Ginger, fresh, sliced.	100 g.
Fruit of Lemon, fresh.	11.
Leaves of Lemon, fresh.	22.
Prepared Tamarind.	5 g.
Honey.	50 ml.

After making supplications to the Cactus providing its flesh for sacrifice, take the fresh cactus and skin it with great care, reserving the green rind and 5-7 mm. of that inner white pulp which clings thereto. The spines, being small and limited in number, may be left in the rind, for there they will stay, despite great boiling. Place the shaved rinds into the Wort-Cauldron and cover with ample spring water, bringing to a boil. Simmer for three hours, periodically adding water to keep the brew fortified. After the Third hour, add more water, the Ginger, plus the chopped Lemon fruit and leaves. Simmer an additional hour, then remove the plant material and reduce the brew to $\frac{1}{2}$ litre. Add honey and Tamarind and let cool. Drink the entirety of the brew; individuals of lighter body weight or sensitive constitutions should consume half this quantity.



VINUM ACERBUS.

Of the Vinum Acerbus.

Many plant Allies, and the strong potions arising from their expressed principles, are exceedingly bitter or astringent; engendering nausea, cramping, or other trials for the corpus. Such distillations are the Philtres of Ordalium, presenting travails of the body from which the aureate Gnosis of Arte arises. Such brews are varied and well established in Herbal Tradition: the *Cimora* of San Pedro Cactus; the Amazonian initiatory brew *Ayahuasca* (both being Elixirs Sacramenta as well), and the ancient Hebrew Ordeal of Bitter Water.¹ The Black Drink of the North American Mascogo, made from a species of native Holly or Acacia, was taken for ritual emesis, both as a preceptor of vision and purification, as well as an appeasement of spirits. The Drink is one of scores of such brews ceremonially employed by the original North American nations, particularly in the Great Plains and Southwest.² In such ceremonies, a gnostic state contacting spirits was reached by repeated vomiting, which often went on for hours.

The Bitter Draughts may be consider'd hard mentors of the Green Sorcerer, especially potent for rites of meditation and purification. Draughts of the Vinum Acerbus, brewed especially for their bitterness and as a Ceremonial Emetic, fall under the supreme dominion of Mars, their action fiery and expulsive. As such, preparation of the Philtre is best undertaken in the hours of Mars, especially when the war-master is in an agreeable aspect with the Sun or Saturn. However, when making astrological considerations, a difficult aspectarian betwixt these two celestial bodies, such as a square or opposition, is of worth, for it is the nature of the Vinum Acerbus that the Fount of the Wise wells upward from great difficulty. So long as such complicating geometric relations occur in an hour of Mars, the Philtre shall be exalted in the eyes of its two chief rulers.

Though the initial action of the Bitter Draught is assaultive and searing as the Fires of War, the state following the purification of the body is both focused and contemplative. Even with these virtues so recognized, the Bitter Draught should needs be revered as the Fiery Sword it is: those who profane it or abuse its power will be wounded. A soothing, demulcent tea with stomach-quieting properties well-serves the Green Sorcerer in the wake of the Bitter Draught.

The Red Poison: Sulphur of Cain.

On the Octrigan Wheel of Philtres, the Vinum Acerbus is regarded as the Sulphur of Cain: that Flare of expulsive, Solar Fire which, despite its rageful and impulsive nature, ignites gnosis. In his Sulphuric aspect, the Master of the Forge becomes as the blacksmith's hammer, pounding the metal of the sorcerous Vessel into shapes capable of holding genii many and divers. This Philtre's

Vitriolic Masque is but its initial Veil: within this realm of fire there lies the threefold Mysterium of Purification, Moulding, and Tempering: the Sulphur, Mercury, and Salt of Sulphuric Cain. In this aspect Cain may be regarded as the Forge-Prentice: the aspiration or Will to Power.

As with the Mercury, Salt, and Archæus of Cain, the Vinum Acerbus is by its nature Poison, harbouring powers projective and deadly, as the hook'd Tail of the Scorpion. Solely by the Sorcery of Change, the Transmutation of Poison within the Vessel of the Flesh, is brute venom rendered a magic medicament.

In honour of the First Sorcerer, the brewing of the Vinum Acerbus should be accompanied by the Prayer of the Sulphur of Cain, and the copious ignification of the Solar Sulphur within the domain of working, and upon the hallow'd Altar of Arte, blacksmith's tongs laid before the Skull of the Master.

Prayer of the Sulphur of Cain.

*Fire of the Phallus,
Red inferno of the Outer Forge,
With these flames
I this potion brew:
Vulcan's blast, Pyre of Death,
Kings charr'd by Dragon-breath,
Cinnabar, Soot, Smoke and Gall
And Gold arising from them all.*

Preparation of the Solar Sulphur.

Take of finely-ground Black Copal five parts, of dust of Red Sanders four parts, of the fresh-drawn Blood of Man three parts, of Salts of Nitre two parts, and of Oleum Essentia of Wormwood one part. Let all be well-mixed and set in a seal'd, transparent vessel to roast without mercy in the Sun for one day. Remove the mixture from the vessel and allow to air-dry in a pure place, free of corruption. When the Powder of the Red Poison be truly dry, store it in a stoppered vessel. The Solar Sulphur, as an Hallow'd Dust, may be ignified directly within the Brazier without the use of charcoals.

:Pharmacopoeia and Praxis:

Holly (*Ilex* spp.). In North America, the caffeine-rich Yaupon, *Ilex vomitoria*, was employ'd in the Black Drink, taken as a Sacred Emetic prior to warfare or other hazardous undertakings. Other sundry plant adjuncts to the Black Drink includ'd Rattlesnake Fem, Blue Flag, and Button Snakeroot; all emetic to a greater or lesser degree. These Herbs were decocted and allow'd to ferment. Not only did the Drink purge and purify the body of unwanted influences, it also brought on trance, during which traffick with Spirits occur'd. *Ilex cassine*, another species, also enjoys traditional use as a Ceremonial Emetic. A decoction

for our purpose may be made from 45 grams of the chopp'd leaves, boiled in a single litre of water for thirty minutes and strain'd. The berries of many *Ilex* are profoundly emetic, though possessing capability for poisoning of the body if imbib'd in significant amounts.

Juniper (*Juniperus* spp.). The Navajo used Juniper for a variety of magics. The Herb has been employ'd as a Sacred Emetic in purification rites; the Wood is employ'd to make prayersticks. Ghost Beads, a string of ant-hollow'd juniper berries, are an old Navajo charm against nightmares, especially for children. In numerous traditions a wild-growing Juniper marks a portal to the Otherworld or Underworld. Curiously, the Kafirs use the burning fumes of Juniper branches as a modus of trance induction into the realms of Faerie. As an emetic, a strong decoction of 60 grams of the leaves and berries boil'd in 1 litre of water should be made. This may be drunk by the cupful until nausea ensues. The Green Sorcerer is warned that Juniper is irritating to the urinary tract and habitual use is not recommended.

Mescal Bean (*Sophora secundiflora*). Ours is a small tree of the North American Southwest, growing to 35 ft., having joyously fragrant flowers of a dull pink or light violet colour. These blossoms give rise to a woody pod of silver-gray colour, cover'd by a soft down, and bearing 3-8 hard red Beans within. Known in Brujeria as Frijolitos, these beans bear in their physium cytisine, a toxic alkaloid from the same chymical kin as nicotine. According to the writings of Cabeza de Vaca, the Indians of Texas regarded the Bean with such esteem that they were used as articles of trade, much as coins. The Red Bean has a strong religious and magical pedigree; Cults of the Red Bean were numerous among the original North Americans, with the Delaware, Apache, Comanche, Kansa, Ponca, Wichita, Tonkawa, Omaha, Pawnee, Oto, Kiowa, Iowa, Kickapoo, and Osage nations among the reverent. Among its magical uses were divination, protection, initiation, and as a provocateur of visionary phantasmagoria. Use of the Poison brought on vomiting, regarded as a rite of purification and exorcism. In one report of the Iowa Red Bean Ceremony, individual Beans were placed before the fire and slowly roast'd until they assum'd a golden hue, they were then pound'd into a Medicine Brew and drunk. Though there are other accounts of the Beans bequeathing the seeker with vision; this one cites only ceremonial vomiting and praying. It is generally believed that Peyote, as it was disseminated north of its endemic range, gradually replaced the beans in these ceremonies. Individual beans were also esteem'd as powerful fetishes and were carried on the person for protection from injury and accident. Cytisine has potential lethal action; it has been claim'd that from 1-3 whole beans is enough to kill a person, though other observations suggest a lethal dosage of greater quantity. *

Myrrh (*Commiphora myrrha*). The resin of our Gnarl'd Tree is a stimulating aromatic and tonic bitter known to the ancients for its healthful properties and for preserving the flesh of the dead. As the good renaissance doctor Marsilio

Ficino noted, "Myrrh, strengthening the body, does its strengthening through Saturn, strongest of all the planets." Universally employed in physick and sorcery as a severe specifick against noxious spirits, we best use Myrrh in Bitter Draughts by means of a tincture, made by taking 30 grams of Myrrh resin and placing in a small vessel. Cover with triple the volume of the highest-proof spirit possible, and let macerate for one lunation. Decant and store in a ritual bottle.

Oak (*Quercus* spp.). Both leaves and acorns possess acrid and astringent virtues which, when brew'd in water and drunk, may yield up emesis due to a wealth of tannins. 20 grams of the fresh leaves, well-pulverized and brewed in 500 ml. of water for twenty minutes, will suffice for a small draught.

Wormwood (*Artemisia absinthium*). Though our Fair Lady Artemisia has no known historical use as a ceremonial emetic, she is a celebrated vermifuge and one of the bitterest plants known. Distillation of its tincture, along with other Herbs such as Angelica and Calamus, yields Absinthe, the celebrat'd cordial of the good Doctor Ordinaire, which owes its dreamy proclivities to the presence of thujone, an isomer of camphor. Simple infusions of Wormwood are sufficient for use as a ritual emetic, made by steeping 55 grams of the Herb in a litre of boiling water; an ethanolic tincture yields Green Fire and bitterness.

The Rite of the Elixirs Expulsio and Coniunctio.

The Elixir Expulsio is the Sorcerous Reservoir wherein our strength is to be found; it contains principalities that ignite the Pyre of Self-Cleansing and heat the Fornax Mutatis. As such its power is cardinal-mutable, the initiating spark of our Work. Efficacious be Our Bitter Potion for purifying the soul and achieving the single-pointed focus of the Perfect Sorcerous Mind.

This station to which we aspire is the rich and nigrescent soil of Khem, fecund with powers for the germination of High Magic, earthly crypt containing the Stone of Stones, aslumber in the Charnel-Ground of Mortal Matter. Our Drink shall purify by Water, by Wood, and by Bitterest Green, amassing the rank substance of the Murdered Self, then by act of Expulsio, disgorging and transmuting that which is unnecessary to the work.

The Rite of the Twin Elixirs may be perform'd alone or by the assembl'd lodge: sufficient quantities of the Brew should be made in advance, anticipating the number of supplicants; the amounts given here produce sufficient quantities of Elixir Expulsio and Elixir Coniunctio for five persons.

For brewing of the Elixir Expulsio, take of fresh Leaves of Wormwood one well-pack'd handful and place into a two-litre capacity steeping vessel, then add enough boiling water to cover. Let steep, sealed, for the space of an hour. Whilst the virtues of the Wormwood emerge into the water, decoct in the Wort Cauldron eleven fresh leaves of English Holly in 500 millilitres of boiling water, for the space of twenty minutes. Remove from heat, strain, and set aside. To another large gourd add one well-pack'd handful of blossoming leaves of Rose

Geranium (*Pelargonium graveolens*), or, in its absence, two handfuls of Lavender spikes. Add enough boiling water to cover; seal the vessel and allow half an hour for steeping.

When both have cool'd, strain the infusions, reserving the liquid and adding the decoction of Holly. This liquid should remain in a large, seal'd vessel prior to the working of the Rite Proper. During the preparation of this Elixir the Green Sorcerer should be pure in body and mind; adamantly focused on the forceful cleansing qualities of the herbs, even to the point of Prayer and Exhortation to the Leaves as they release their virtues into the waters.

The Elixir Conjunctio transmutes by means of its balancing and rectifying properties. It is prepared in the following manner. Two finger-length Twigs of Licorice are simmer'd twenty minutes in 600 ml. of water heated to boiling. After removing the brew from heat, add 20 grams of dried Flowers of Chamomile and 20 grams of dried Scullcap Herb. This mixture should be allowed to steep for thirty minutes, then strained and poured into a large Ritual Bottle.

When all have assembled in Solemn Quietus, let the Circle of the Wise be drawn close in the accustom'd manner. Assembled in the Place of Power shall be the vessels containing the mix'd infusions and decoctions and the Elixir Conjunctio; the Working Basin; the Wand of Quickening; one ounce of a strong Tincture of Myrrh situated in its own Ritual Bottle; and as many cups as needed for the supplicants gather'd. In addition the place of working should be artfully strewn with the plant-totems to be invoked in our Rite: Branches of Holly, Leaves of Wormwood, Flowers of Rose Geranium or Lavender, and Golden Tears of Myrrh.

After blessing the working space, and the Summoning of Spirits to Witness, let a libation of wine be pour'd on the open ground before the station of the North. Let then Cain be invoked in his Sulphur-aspect as Lord of Red Poison, and the Solar Sulphur may be burned as a propitiatory suffumigant. The Green Magister takes the phial of Myrrh in hand and salute the hearth, incanting:

*Gracious Myrrha,
Thou Bitter,
Thou Difficult,
Thou Ancient and Purgings!
Ally and Mourning Mistress,
Balsam of the Dead
And Warden of the Living:
From Tehama, the Infernal Desert
To the Land of My Father's Ghosts,
Aanti, Aanti, Aanti
Arise!*

Let then the Myrrh be poured into the Working Basin, along with the decoction of Holly, Wormwood, and Rose Geranium. This mixture is stirred with the Wand of Quickening, incanting the preceding salutation of Myrrh. Let a simple and solemn drum beat mark the time as preparation of the Vinum Acerbus proceeds and the potion is drunk, or the intermittent, doleful chime of a bell of deep pitch. Elsewise let silence suffice. Let the mixture be drunk from the Cups of those assembled, a mouthful of the Philtre taken into the mouth and held while the Green Magister incants the Exorcism of the Elixir Expulsio.

Exorcism of the Elixir Expulsio.

O Myrrho,
O Pelargonium,
O Wood of Worm:
*All Ye Bitter Herbs which burn the Mouth
Parch the Throat,
And Purge the Soul,
Bind ye now
All thwarting Spirits,
Rude and Perverse,
All ghosts infectious and bent on ruin.*

O Myrrha,
O Geranium,
O Wood of Worm:
*Bind ye now all these noxious upstarts
And cast them into the Place of Torment,
Even as I expel these Bitter Waters.*

The celebrants, retaining the bitter elixir in their mouths, now behold in the Imaginal Mind each Noxious Spirit singly restrained. When each has been fully bound by the plant Allies in the Mind's Eye of the Celebrant, the potion should be spewed out, or, alternatively, swallowed in one draught and vomited (the bitterness of the Herbs should be sufficient to induce vomiting). The forcible expulsion should be accompanied by imaginings of ruinous spirits being cast forth. A solemn or furious drumbeat may also serve to rouse and combat the Spirits. Repeated draughts may be taken freely. Each celebrant should return their Cup to the altar when finished.

Finally, the Elixir Conjunctio should be shared from a single Potion Cup pass'd among the celebrants. During the savoring of this Cup, let silence reign, as each brother or sister present meditates on the melding of one's essence with the Elixir, and the nourishment of virtues soothing, until gnosis ensues.

Radix Al' Thuba.

A sacramental Bitter Draught of sundry Roots made for the ritual resonance of the Root-Mysterium of the Tree of Heaven and Hell and related contemplative praxes. The philtre is best made in the endarken'd Season of the Waning Sun, and most auspiciously upon the Winter Solstice, when the constellation of the Dragon is exalted in the Firmament. The accompanying Rite of Stellar Gnosis is perform'd in silence, at night, beneath the very stars of the Serpent's span.

Root of Calamus, dried and chopped.	60 g.
Root of Ginger, fresh.	30 g.
Root of Galangal, dried.	15 g.
Root of Ash, dry or fresh.	7 g.
Root of Mandrake, dried.	3 g.

Take the Roots of Ash, Calamus and Mandrake and place in the Wort Cauldron, covering with 500 millilitres of Spring Water, and bring to a boil. Let the Old Man of the Swamp, the Guardian of the Gallows, and the Great Tree itself seethe in the Prime Vessel, covered, for the space of three quarters of one hour, duly replenishing water to keep volume constant. Add the Ginger and the Galangal and reduce the fires, simmering for an additional fifteen minutes, also adding water to maintain a constant volume of liquid. Remove the Cauldron from the heat and strain the brew. Allow to cool for an hour, then inter in a Ritual Bottle. The volume of the potion should be at least 400 millilitres.

In silence repair to a desolate locus in Field or Forest with the Vinum Acerbus safe in the confines of a Ritual Bottle. After having open'd the Domain of Working in darkness, let a patch of bare ground be cleared and a solemn Libation comprising half the philtre poured out as a sacrifice unto the Arbour of the World. Where the Good Earth has been moistn'd, take it up in hand and anoint the feet, the hands, and the forehead. The fluidic oblation and fivefold anointing circumscribes the Sorcerer's celestial orb and serves as the respectful Salutation unto the Tree.

Proceed to imbibe the Philtre, reserving small draughts in the mouth as long as possible before swallowing. Let such be done with the eyes closed, the Sorcerer wholly subject to the Bitterness of the Roots, whilst feeling oneself enclosed deep within the ground, the Root of the Tree wherein lies the power of the Wortcunner.

Upon swallowing the philtre, the eyes should be open'd and the head thrown back, beholding the stars. As this occurs, let the Sorcerer catapult his awareness upward toward the constellation of Draconis, as though rapidly ascending from the Root upward through Crown, Trunk, Branches, Leaves, Flowers, Fruit, and Seed of the World Tree. With each division of the Tree let, the perception become more celestial and expansive, the final Hypostasis of the Seed being identical to the germ-Wisdom of the stars themselves. Repeat the draught and mediations as serves unto Arboreal Gnosis.



PHILTRON ANIMATIO.

Of the Philtron Animatio.

A potion of Great Rarity, the Philtron Animatio, sometimes referr'd to as Universal Fluid Condenser, is cunningly fashion'd to awaken the Dark Eye of the scrying-stone and to vivify homunculi, idols, fetishes, and other magically-awakened entities. The Concoction of Our Desire contains a miscellany of constituents including Herbs, water, minerals, metals, blood or semen, and Aqua Angelis as a preservative. The central mysteria of the Animating Potion concerns an Elixir Vitae as a magical simulacrum possessing all the life-giving or animating qualities attributed to blood, ovum, or semen; as well as the sorcerous encryption of Will, Desire and Belief. Though the Philtron Animatio contains the subtil generative powers of all of the planets, it is ruled especially by the planetary genius of Terra and all the fecund, generative powers she commands. Lesser influences include the Moon and Venus. Appropriate times for observing the manufacture of these potions include hours of the Moon and Venus, but especially auspicious times occur during eclipses and favourable aspects betwixt the Moon and Venus.

The Philtron Animatio: Archaeus of Lilith.

The Philtron Animatio is the Supreme life-giver, attaining tempered Activity by the Quintessence of Receptivity, the compounded threefold potencies of the Nectars. Thus does the argent Seed of Lilith transgress against the Laws of Mortal Flesh by giving rise to Spirit-Being in parthenogenic enchantment. In the Octrigan Round of the Philtre, the Triune Elixir of Our Mistress of the Night is the Brilliant Silver which arises from the crafty combination of Lunar Salt, Water, and Fire. The Animating Potion is quickened and devoted by the Prayer unto the Archaeus of Lilith, and the addition to the Potion of the Prepared Lunar Archaeus.

Prayer of the Archaeus of Lilith.

*Archaeus of the Womb,
Triune Magistra of Virtues Blent,
With these magics
I this potion brew:
Aureate Semen of the Solar Ghost
Argent Ovum of the Furious Host,
White Moon's Dark and Black Moon's Light
Waters of Blindness and Fires of Sight.*

Preparation of the Lunar Archaeus.

The operation known as the "Elixir of the Three Vessels" is best accomplished by the Sorceress, in close cooperation with a male brother of the Arte, within the circle of the Moon's turning. All three vessels are filled simultaneously, though contents and methods vary. Yet the triune Lunar Archaeus is of such potency and efficacy to Our Philtre that the Wise cunning-woman should not be deterred in preparing it, for from it will arise magical children of great devotion.

Let the work begin on the midnight of the Black Moon. Three separate glass vessels of large size should be procur'd for this work, each being equipp'd with an airtight seal. Into the first vessel, place 50 grams of fresh (or freshly-dried, no older than two days) Lemon Balm. Leaves are the best portions to use, but is best to include a small portion of flowers as well. Cover with sufficient brandy and sealed. The vessel is opened on the Full Moon and the completed Dark Moon, each time adding another 50 grams of Lemon Balm with enough brandy to cover. After this threefold opening and sealing, the first vessel should be allowed to rest sealed, in a dark place, for another month.

Into the second Vessel, a quantity of fresh semen should be placed, collect'd while Sorceress and Sorcerer summon the spirits of fecundity: the sprouting seed, the fertile Womb, the great Well of Life in the Oceans. This seed should be covered with 400 millilitres of distill'd Spirits of Wine, and the vessel sealed. This operation should be accomplish'd, with the Brother of Arte present, also on the following Full Moon and the final Black Moon. Like the first vessel, it is seal'd, allowed to digest in darkness for a full month.

Into the third vessel, place 400 millilitres of rectified spirit. Each night, for one lunation black to black, at moonrise, let a small amount of the elixirs of the kteis of the Sorceress be interr'd into the brandy. As with the other vessels, this third should be sealed and set aside, with its sisters, for the space of one moon.

After the first moon of resting, each tincture should be filtered and the purest portion reserved. The sediment is discarded. Each tincture should singly be distill'd, carefully and taking as much time as need be, collecting only the middle portion. When each has been singly distill'd, the three tinctures should be mixed in equal proportions, and then stored in a sealable bottle of clear glass. This is placed in darkness again, bringing it out only on the Full Moon so that the bottle may absorb the Moonlight for the duration of its celestial transit. It rests secluded until the next Dark Moon, when it is ready. Store in a Ritual Bottle of Dark Glass, adding 1 millilitre of Colloidal Silver.

Of Potencies Ocular and Generative.

In the specific case of shew-mirrors and stones, the constituents of the Philtron Animatio have the additional lucent properties serving to enhance visual clarity, oracular abilities, and liminal transgress of the Aethyrs and Aires. These philtres are especially sympathetic to oracular work, by means of the curious alchemy betwixt their reflective surfaces, light, and the eyes of the seer. Such are the elixirs of elaeomancy -that being the discipline of observing signs and omens in

the reflective surface of a liquid. In ancient times this liquid might be milk, oil, blood, or some compound brew known for its opacity, lustre, or other virtues of enchantment.

Of greater potency than philtres of Eye-Opening are those which quicken the living spirit. When preparing these Philtres of Vivification, the Sorcerer seeks an essential synergy of Plant Genii and other ingredients that will give rise, like blood, to a potion of balanced potencies. Let such potions, when brewed for black mirrors and magical oculi, include the precious juices of plants powerful in spirit-attraction, and projection of the Corpus Sidereum. Some of the most potent of these Herbs include:

Mugwort	Dittany of Crete	Flowers of Henbane
Mandrake	Juniper	Scammony
Morning Glory	Flowers of Belladonna	Leaves of Tobacco
Loosestrife	Rose	Flowers of Rosemary
Diviner's Sage	Flower of Poppy	Bay Laurel
Eyebright	Chamomile	Vervain
Angel's Trumpet	Pearly Everlasting	Myrtle

Traditional formulae for animating potions demand the addition of gold, silver, or crushed moonstone, for their subtil magnetic powers or lucent properties. Powdered gold is usually available from a friendly goldsmith or jeweller; but Colloidal Gold may serve well also and possesses the added benefit of staying suspended in solution. One may also add metals to the potion by heating a gold ring over a flame, then plunging it with tongs into the brew. Done repeatedly, enough gold will infuse the Fluid Condenser. Some plants also accumulate appreciable levels of metals, and, correctly potentiated, may be successfully used for their metallic virtues. Moonstone can be put into a leather bag and pounded with a hammer to pulverize it.

Blessed and Wise is the magician who, in rousing the spirit of the Seeing-Fetish, binds the object to himself. In this, the use of one's own mumia, mixed judiciously in the time-honour'd manner of Alchymical Wine, is by far the best. Thus shall the Opus Vitae coagulate 'round the Seed of Desire. Once kindled with the fires of animating magic, fetishes and scrying regalia develop curious characters and wills of their own, magnified in intensity and complexity over time with repeated spiritual congress.

When amplifying and cleaving the Astral Aires, it is essential that the Green Sorcerer return to the First Circle when the work is done, well earth'd in the original domain of the working. Included in this locus is the metes and bounds of the sorcerer's own body, as construed by the design of Nature. For this, the animating potion may include an Herb or Stone hallowed unto the Genius Loci, so forming a potent link to the locality. Such a Genius may guide the sorcerer back from a particularly lofty Aethyric Flight, acting as a beacon to ward and lead the way home. All the better is the plant if a Famulus or Ally to the magician, for ease of recognition and congress.

The Elaeomantic Virtues of Certain Curious Herbs.

The Philtre of Vivification may be further specialized to become a Philtron Oculus. Natural Crystals, Ebon Mirrors, or other vitreous stones oft possess innate virtues of Seeing, and may be nurtur'd further in this direction by the addition of the Animating Potion. In praxis the application of the potion must be made in a sacrificial manner prior to each Opening of the Celestial Eye. Yet it is the initial immersion of the Lapis Anthracinus in the Waters of Life that is of greatest import, for in this moment is the work consecrated and the blind made to see. Thus, prior to use as an ocular portal, let the Shewstone of the Sage be submerged in the Philtre for one day and night. Once removed from its bath, the Lens should be allowed to air-dry. Subsequent applications require less of the potion. Before scrying, let the Lens be brush'd with a thin coat of fresh Elixir. Like other precious concoctions of Our Arte, Animating Potions are best stored in a cool, dark place, preferably in a bottle of dark-colored glass, thus remaining effective for several years. Herbs with light-bearing properties, especially when tinctured in clear rectified spirit, include:

Of Blossoms: Rosemary, Chamomile, Brooms both True and False, Calendula, Life Everlasting, Daisy, Rose, Fuchsia, Daffodil or Narcissus, Orchids, Baccharis, Dittany, Clary, Neroli, Lupine, Leptospermum well-tinctur'd, Lemon Marigold (*Tagetes lemonii*) used very fresh, Magnolia, and Crocus.

Of Herbage: Santolina, Vervain, Wild Oat, Wormwood, Betony, Clary, Chervil.

Of Roots: Mandragora judiciously used; Tumerick likewise; Lovage, Jalap, Henbane, Bloodroot.

Of Nuts or Husks: Walnut and Acom. Best employed as a strong decoction for basin-scrying.

Of Mushrooms: Ganoderma and Inky Caps. Used as Nuts and Husks above.

Those plants yielding an extraction great in transparency and adamantine lustre are best employed as elaeomantic potions for the Orbis Oculus. Those great in opacity, such as are brewed in strong decoction, are best poured in a scrying-basin and gazed by moon or firelight.

Animation of Homunculi.

Much like scrying regalia, eidolae may be animated with such Philtres as comprise the Magistry of Lilith. In terms of the creation of the Fetish, the routes of traditional lore provide a guiding light, but the physium of the Birthing Idol should be bathed for at least two weeks in the Philtron Animatio as part of its magical birthing, then set out to dry in a shielded location for another week. The corpus of an Idol may also have a hollow chamber or vessel capable of holding the Fluid of Vivification.

As with the shewstone, the composition of a poppet's Animating Fluid should best reflect the Genius of the Servitor and the Perfect Blossom of the Enchantment of the Magus, as roused by the Fascination of the Fetish. Yet there is an additional component of such potions that is offertory in nature, a liquid sacrifice to feed the famulus. Blood or seed may be used; other such offerings include honey or wine well-mixed into the Potion.

Herb Idols.

Potions of Animation serve the Green Sorcerer not only as a Fluid of Hallowing, Awakening, and Vivifying, but also Amplification of Resonance. The ancient notion of the Clyssus introduces the idea of a plant elixir compounded from all plant parts: root, stem, leaf, flower, fruit and seed. Spagyric alchemy witnesses the separation of the plant into three philosophical principles -Sulphur, Mercury, and Salt- then recombined in exacting proportion, thus elevating the result by the Labours of the Chymist well-tempered. In a similar fashion we compound the Herb Idol.

The Herb Idol circumscribes a wide array of plant extracts whose purpose is to concentrate the essence of an individual plant as a magical simulacrum of the Genius of the plant in its highest resonant form. The greatest of these is the Alchymical Plant Stone, dissolv'd and recombined by the meticulous processes of the Arte Royal, prayer, and purity of heart. However, Idols may also be made using sorcerous modi, which exalt the wildness of the plant, as opposed to its more civilised virtues.

When made with Cunning, the Herb Idol is the most integral manifestation of a plant short of a living, thriving corpus of the plant itself. Idols are costly to make and time consuming, but extremely rewarding for the Green Sorcerer who has developed a magical relationship with a plant or plants to the level of Magistellus or Grand Familiar.

:Formulae and Praxis:

Philtre of Lux Natura.

Used as a Philtron Oculus for illumining the Shewstone, the concoction must employ fresh Herbs or it is of little value. The plants are gather'd in Summer.

Leaf of Mugwort, fresh.	70 g.
Leaf and Flower of Chamomile, fresh.	70 g.
Leaf of Melissa, fresh.	70 g.
Flower of Everlasting, fresh.	50 g.
Eau de Vin.	sufficient.
Colloidal Gold.	20 ml.

Let each type of plant be singly pounded in the Mortar and Pestle, with enough Rectified Spirits of Wine to cover, but no more. The juices arising from this action should be immediately filtered and bottled in single phials sufficient to

contain them. These should be then combined, first pouring the Melissa into the Mugwort, then the Chamomile into this, and finally adding the precious juices of Everlasting. This mixture should then receive the Colloidal Gold and be stored away in a Ritual Bottle of coloured glass. Let the Wise add the fluid to the surface of shewstones and mirrors prior to use, and then see That Which May Be Seen. Verily, this extraction consumes much time, but the result shall be pleasing and efficacious.

Clary Sage Herb Idol.

A cunningly-prepared aqueous Idol befitting the Genius of this Sage of Sages.

Clary Flowers.	125 g.
Clary Leaves.	40 g.
Clary Stems.	20 g.
Clary Root.	10 g.
Clary Seeds.	10 g.
Brandy.	sufficient.
Distilled Water.	sufficient.
Honey and Maple Syrup.	sufficient.

Know that it is essential to employ only fresh or freshly-dried Clary, and then only that which has enjoyed much sun, as it harbours far more virtue than that one may purchase. The plant is easily grown, and just as easily obtained from any nursery of integrity. After harvesting the plant material, dust off, but do not wash, all fresh parts (we may of course except the Root). Divide the bulk of the material into four equal piles. The first portion should be covered in brandy in a sealed, stoppered vessel, and put away to tincture. The second portion should be put in a sealed vessel and covered entirely with honey, with no portion of Herb breaking the surface of this sweet menstruum. This nectar-vessel should be stored away from light and heat. The third portion of plant material should be placed in a glass cooking vessel and covered with twice its volume in maple syrup. This is cooked over a low fire for about ten minutes, letting it gently boil. The vessel should then be removed from heat and let stand for ten minutes. Strain out Herbs and store the resulting syrup in a stoppered bottle in a cold place. The fourth portion of Herbs should be spread out on a drying rack. Once dried, divide this portion further into two parts. The first is dually incinerated, slowly, at high temperature to arrive at *calcinatio* (white ash). This is reserved in a stoppered vessel, alongside the other vessels. The second part of the fourth portion should be saved for the final blending.

After the Rectified Spirit and honey portions have tinctured for two months, they may be strained and the marc discarded. The white ash may then be added to the emerging philtre. The honey may have to be slightly warmed to strain all the Herbs out. The brandy tincture, honey tincture, and syrup may then be mixed in the following ratio:

Brandy tincture.	5 parts.
Honey tincture.	1 part.
Maple Syrup tincture.	1 part.

The honey and syrup should be warmed over low heat to facilitate mixing. The combined mixture should then be allowed to sleep in a stoppered vessel for one week before being filtered.

At this point one should choose a suitable Ritual Bottle to keep the Idol in. This bottle, once cleaned and consecrated, should then be thurified with the smoke of the final portion of dried Herb. While invoking the Genius of Clary, let the vapour caress the inside of the bottle. Finally, store the filtered product in the bottle and use in small amounts for ritual purposes.

Liquidus Espiritu: A Planetary Philtron Animatio.

Sol:	Chamomile, 18 g. fresh flowers.
Mercurius:	Lavender, 18 g. fresh flowers.
Venus:	Rose, 18 g. fresh petals.
Terra:	Oak, three fresh leaves.
Luna:	Scullcap, 12 g. Herbage.
Mars:	Leaf of Dandelion, 3 large fresh.
Jupiter:	Witch Grass, 12 g. Herbage.
Saturnus:	Henbane, 6 fresh pods.
Water:	750 ml.
Colloidal Gold:	50 ml.
Blood, menstruum congressus.	sufficient.
100 proof Grain Neutral Spirits	sufficient.

A planetary Animating Philtre esteem'd for awakening all scrying implements. In addition to the ingredients here listed, one should also have on hand a large steeping vessel with a clamp seal. Prior to the rite-of-brewing proper, arrange the Herbs in neat piles on a large circular altar, in a diagram mimicking the Sun and planets with their respective orbits. Thus the Herb of the Sun occupies its throne at the center; the Saturnian Herb inhabits the outer edge. Heat the Water to a rolling boil. Before each Herb is added to the Wort-Cauldron, that planetary power is invoked to dedicate and magnify its Virtues. Then divide each pile of Herbs in two. Half should be thrown into the boiling water, the other should be put into the Steeping Vessel to rest.

After Saturn, the Wort Cauldron is taken off the fire and the potion strained. The brew is then pour'd into the Steeping Vessel and left to absorb additional virtues of the Herbs therein. To the cooled, strained fluid, add Gold, Essence of the Sorcerer, and the alcohol in an amount equal to approximately one-half the total volume of the potion. The Virtue of the potion, if prepared correctly, is quite pleasing, and will keep in its Hallow'd Phial for several years.

Blood of Alraun.

For the Ritual Immersion of the Root of the Mandragore, that having been duly harvested according to Lore and Custom, for the purpose of Awakening the Mannikin-as-Famulus.

Whole Leaf of Mandrake, fresh.	3.
Root of Mandrake, dried.	3 slices.
Seed of Mandrake, fresh or dried.	3.
Eau de Vin.	
Blood.	

In the lunar season prior to the Rite of Exhuming the Root, take of another dried Root of Mandragore three thick slices, and inter these in a Vessel, covering with Eau de Vin, and speaking prayers to the Genius of the Man-Dragon for blessings upon the Rite of Pulling.³ Hide this away in the dark, far from the company of other bottles. This is the First Tincture. In the lunar season of the Exhumation of the Root, take three leaves from the Root's Crown, after it has been pull'd, and place them into a separate small vessel, like unto the first, covering with a similar quantity of Spirits of Wine, and placing the incubating vessel next to the incubating Roots. Unto the leaves and their bath make prayers for a steady and thorough drying of the Root, that with the departure of water its Solar virtues shall grow. This is the Second Tincture. In the lunar season after the extraction of the Root, take three seeds of the Mandrake and cover them in spirits like their kin. To the seeds give prayer for the potent Works of Arte that shall come forth from the Alraun upon Awakening. This is the Third Tincture, and its vessel should be placed in the darkness beside its kin. When the corpus of the exhumed Man-Root is dry, it should be taken, wrapp'd in silk, into the oratory, along with the three tinctures, the Wand of Quickening, the Potion-Cup, the Black Knife, a Ritual Bottle, and the Working Basin. Having drawn with a sword three circles round the Place of Working, the Root should be unwrapp'd and invoked with the Conjunction of the Root of Man-Dragon.

Conjunction of the Root of the Man-Dragon.

*Hear my entreaty, O Radix Diabolos!
Worthy thou art of All Things in the World.
In pleasance, in Court before Kings, Rulers, and Judges,
Thou makest friendship so great
That they bear Thee All as my will:
For Thou art strong
And doest great miracles.
The Ghosts of Hell do bow to Thee and obey Thee!*

Then the Three Tinctures are mixed in the Graal with the Wand of Quickening, the Magician incanting. Finally, let the Black Knife draw the Sorcerer's blood, which is added to quicken the Potion. Of this draught, let the sorcerer take the first drink. Half is then pour'd into the Ritual Bottle, and the other half used to bathe the Man-Root, while speaking the poppet's Secret Name and its magical charge. When the Root has been well-bathed, let it air dry, then place it in a small coffin. Each invocation and congress with the Famulus is accompanied by libation of the Root with the Philtre.

Aquaeum Spiritus Ferrum.

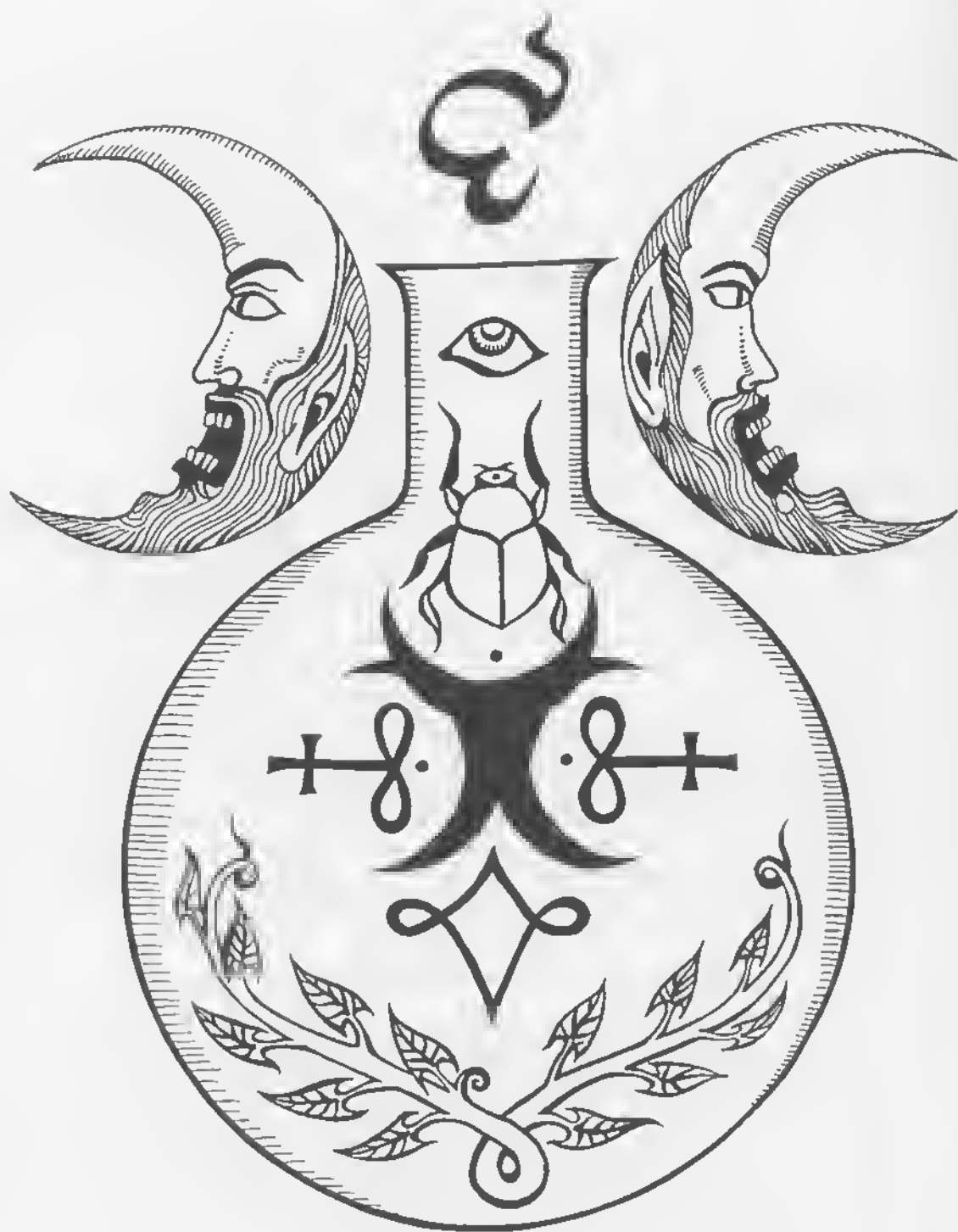
An Animating Philtre employed for consecrating the steel of sacred blades, drawing the Iron-rich Virtues of the Stormer of Heaven.

Leaf of Mugwort, dry and powder'd.	33 g.
Leaf of Mullein, dry and powder'd.	33 g.
Root of Monkshood.	pinch
Rum, high-proof.	sufficient
Blood.	

Let blade be forged, tempered, sharpened and mounted; or procured and purged of its former influences, then set in the place of working. Let the Master Cain be roused and propitiated by the Green Witch, after which the Knife is used to draw a quantity of the sorcerer's own blood, which is allowed to fall into an iron Cauldron of 2 litre capacity or larger. As the Master of the Smithy is invoked with prayer and fulminations, let the pot be heated just until the blood boils. Then add 700 ml. of water, rousing the sanguinary dilution to boil. Then add the Herbs and stir well. Let this mixture froth until viscous and dark, adding water as needed, for the space of a quarter of an hour. Remove the decoction from heat and filter, reserving liquid. Add rectified Spirit of Cane in a quantity of one-half the total volume of the cauldron decoction. Apply freely to blade and let stand by night in the oratory. Reserve the remainder of the liquid in a ritual bottle for future Empowerments of the Knife. Avoid consumption of this Ferrous Vitriol, as its veneficent properties will corrupt the phylum and cause death.

Iliastrum of Dictamnus.

An Herb Idol elevating the Genius of Dittany of Crete, appropriate for ritual adoration of the plant and as a sacrament for opening the All-Seeing Eye. Take 360 fresh Blossoms of Dittany, and shut away a third of this number in a seal'd vessel, covered with sufficient rectified spirit, and hidden in the Herb Closet for the space of two lunations. The second portion of 240 flowers is dried in shade and moderate warmth: store these blooms in an herb-jar covered with sufficient Mead. Let this steep for the space of one lunation in a cool place, then strain and distil singly. The Mead-distillation is then combined with its fully ripened sister of Rectified Spirit, and further aged for one lunation. At the end of the ripening, let the triune elixir be strained and interred into the Ritual Bottle.



SPIRITUUS LUNA NOX.

Of the Spirituus Luna Nox.

Certain philtres are especially sympathetic to oracular work, by means of their Virtues of provoking trance or the stellar flight of the Corpus Sidereum. This is the Tincture of the Dark Moon, pregnant with all the powers of Hypnos. In essence, the Potion so construed delivers the sorcerer, by subtil encouragement or brute force, unto the Roads of Arte walk'd in Dream and Trance. It is in this shade-haunted realm that voices may be heard, speaking oracles; signs observ'd, and the Congress of Spirits commence in an Aethyric Medium. As such, some of Our Potions are narcotick, others oneiromantic. Ingestion of the Potion alone, however, is insufficient for the sorcerous Art of Dreaming; the Tincture is but a chariot that must needs be firmly mastered by a well-developed dreaming praxis. Elsewise, the Stellar Body will be adrift in the Tides of Shadow, and prey for spirits rank and profane.

The planetary genius associated with the Spirituus Luna Nox is the Moon. As such, let Lunar phase and aspectarian be in agreement with the spiritual properties of the potion for optimum agreement with the heavens.

The Black Nectar: Mercury of Lilith.

As considered on the Eightfold Round of Potions, the Spirituus Luna Nox is the Endarkening Tincture of the Night-Hag Lilith, Lady of Night fructified as the Sorceress-Crone. In action, the Black Nectar is Mutabile Receptivity, the ever-open Mouth of the Vessel both receiving spirit and speaking Oracles. As Liaison betwixt Sulphur and Salt, Mercurial Lilith receives the Heavenly Fire of Gnosis, transmuting it into the cystallization of word, image, and action. The Philtre is potentiated by the Exhortation unto the Black Nectar, by the Prayer of the Mercury of Lilith.

Prayer of the Mercury of Lilith.

*Elixir of the Womb,
Black Well of the Fallen Ones,
With these waters
I this potion brew:
Ebon springs of Elphame's vein,
Blood of Angels newly slain,
And Nectars of dark Morpheus made
From accurst blossoms of the Shade.*

Preparation of the Lunar Mercury.

Brewing of the Spiritus Luna Nox may be potentiated by the addition of our Lunar Mercury, which is made in the following manner, best ensorcell'd on the Dark of the Moon. Of freshly-gather'd Root of Valerian, take 30 grams and chop fine. Take also S grams of bark of Cassia and reduce to a fine dust. Place both Herbs in a medium Vessel with an airtight seal, that being between the volumes of 200 and 350 millilitres, and fill with rectified spirit. To this add a small amount of menstrual blood. Allow the potion to ripen in the dark for one lunation, then filter, discarding the dregs, and bottle in a Ritual Phial consecrated to Lilith. Because of its potency, only a few drops should be employ'd at a time.

:Pharmacopoeia:

Agrimony (*Agrimonia eupatoria*) Some old magical grammaries relate the use of Agrimony to bring on an enchanted Sleep, either for the purposes of rest or aping the appearance of death. Sewing the fresh flowering Herb into a dream pillow, or making a strong infusion and drinking prior to retiring, will promote strength and vividness of dreams. Dried Agrimony, though readily available in herb stores, has lost much of its fragrance and for our purposes is less desirable. An infusion is made by steeping 20 grams of chopped herb in 500 millilitres of water for twenty minutes.

Angel's Trumpet (*Brugmansia* spp.). For purposes of ritual narcosis, the Flower and Pith is best extract'd into an elixir conjoin'd by sympathetic Herbs such as the Juice of the Poppy or Valerian.

Anise (*Pimpinella anisum*) The seeds, immature or newly ripen'd, may be pounded into a strong brandy, their virtues infusing the Spirit for one month. In itself, the filtered potion is a formidable Ally to the Dreamer, but its virtues may be increased by the addition to the Philtre of Betony.

Ash (*Fraxinus* spp.) Potions of the branches and leaves aid in dream divination; the spring shoots are esteem'd for this purpose, brew them into a hot infusion. Wood-shavings, also gathered in the spring, may be decocted for this purpose.

Belladonna (*Atropa belladonna*). The Deadly Nightshade's fresh berries possess some virtue in tincture as an Elixir of Hekate, being a powerful narcotick, though lethally dangerous in the hands of the unwise. From a healthy plant, take 50 ripe berries and inter in a steeping vessel, covering with double the volume of brandy, macerating for the space of one lunation. When the month is due, press the marc dry after bursting the berries within the menstruum, reserving the liquid in a Vas Rituum marked with skull and cross'd bones. The resulting tincture arising from this operation may be used in minute doses as a ritual adjunct. As with all the Solanaceous plants, act with prudence: begin by taking one or two drops under the tongue, after a fast. Dosage may be gradually increased in future rites until the desir'd trance state occurs.

Bugloss, Viper's Bugloss (*Echium vulgare*). Known in ancient times as a Theriac for snake venom, this handsome Herb is generally considered Jovian, bringing good cheer, though of a mellow'd quality, when drunk in infusion. The leaves are good, and the flowers of better virtue; both can also be exalted in the form of a tincture. As a buoyant synergist it accompanies some brews of divination and aids in clairvoyance. Some species of *Echium* may be found available at nurseries.

Calea (*Calea zacatechichi*) Calea is a Meso-American shrub, the leaves of which have enjoyed status as a promoter of dreams. The foliage has a robust flavor and offends the palates of some; the potent infusion is considered an oneirogenic Bitter Draught. To use as a dream-sacrament, employ 35 grams of chopped, dried leaves steeped in 600 millilitres of water for about an hour. Drink slowly while smoking a need-pipe of the leaves.

Cannabis (*Cannabis* spp.) Tincture of Cannabis may be employed in much the same way as Belladonna to induce dreaming, but with a far safer factor of risk. Take the ripened female flowers, especially of those plants grown out of doors, well-dried in a moderate degree of warmth, and half-fill a steeping jar. Over this pour the strongest rectified spirit possible, being the Wine of Wines or Druggist's Ethanol, in an amount sufficient to cover. Allow this maceration the space of two full months. Press the marc dry and store this elixir of deep emerald in a ritual bottle. For ritual narcosis, 15 millilitres of this extraction will suffice to begin, but some individuals may require adjustment in either direction for optimum congress. The tincture may be potentiated by the dissolution of hashish.

Lochroma (*Lochroma* spp.). The genus comprises some 20 species of shrubs and small trees with purple, blue, scarlet or white tubular flowers, native to the Andean highlands. Some species are available in nurseries. *I. fuchsoides* has been document'd as forming the basis for a Philtre of clairvoyance.

Loosestrife (*Lythrum* spp.). In some currents of European Cunning, the Loosestrife is known to awaken the Blessed Sight. As such it makes an excellent Philtre for meditation and scrying, as well as a Luminous Philtron Animatio for rousing the genii of scrying tools.

Rosemary (*Rosmarinus officinalis*) To induce prophetic dreams, an old English spell employ'd a sprig of the Herb dipped in wine vinegar and water, then placed on the breast before retiring to bed on the eve of St. Magdalen. A philtre of this character may be made by steeping three fresh sprigs of the plant in sufficient sweet white wine for eight hours, then strained and drunk before retiring.

Scullcap (*Scutellaria* spp.). A Philtre for oracular dreams may be made with an infusion of the Herb, either alone, or with other allied plants. Use an infusion of 50 grams of the freshly-gather'd flowering Herb to three pints of boiling water, steeped for one half hour.

Sage (*Salvia* spp.). Sage may form an effective Green contribution to Philtres brew'd specially for Oracular and Clairvoyant work. The Herb's power tends to be overly vigorous when infused or decocted, so begin with 20 grams of the fresh leaves to 500 millilitres of boiling water and increase incrementally. Better still are the blooms, tinctur'd in ethanol, used as an aid prior to spiritual congress.

Sinicuichi (*Heimia salicifolia*). In Mexico, visionary meads are sometimes brewed from Sinicuichi. For those crafty and cunning able to grow the plant in a sunny garden, leaves are harvest'd and dried from large shrubs. For brewing a simple oneiromantic philtre, 30 grams of dried foliage added to a steeping vessel and covered with one litre of water should be set in the sun to ripen for three days, then drunk freely until gnosis arises.

Valerian (*Valeriana officinalis*). A decoction of the fresh root may be used in Philtres to increase clairvoyant or oracular powers. For each half-litre of water, allow 20 grams of the Root, chopp'd but not pounded.

:Formulae:

Aquaeum Mantia.

Petals of Red Rose, fresh and slightly bruised.	30 g.
Borage, fresh leaves and flowers.	18 g.
Chamomile.	18 g.
Mugwort.	5 leaves.

An Oracular Philtre for regular use. Infuse the Herbs, excepting the Rose, in 1 litre boiling water for two hours. Add the Rose petals and let infuse for another hour. Strain and drink on an empty stomach prior to oracular work.

Philtre Phantastes.

A potion to invoke fantastic and pleasing oracular dreams, adapted from an old Renaissance formula:

Leaves of Lemon Balm.	20 g.
Leaves of Poplar.	15 g.
Leaves of Viper's Bugloss.	15 g.
Scullcap Herbage.	15 g.

Steep fresh Leaves in 1 litre boiling water for 45 minutes. Drink one 200 millilitre cup of the strained infusion before retiring. Viper's Bugloss may be difficult to find; leaves from the ornamental species of *Echium* var. *Tower of Jewels* may be substituted at the rate of one half the listed amount. If no *Echium* species can be obtain'd, double the amount of Poplar.

A Philtre For Oracular and Clairvoyant Work.

A concoction suited to trance and crystal-gazing, in conjunction with incenses.

Linden flowers, dry.	20 g.
Dittany of Crete, fresh.	9 sprigs.
Rosebuds, fresh and large	14.

Into 60 millilitres of boiling water, infuse the Herbs. Let stand fifteen minutes, then strain and keep in a covered vessel until use. For best result, use within 12 hours of brewing, and eat no food for at least four hours prior to ritual use. Lacking fresh roses, use 20 ml. Rose Water added when infusion is cooled.

Eliser Phantasmos.

A potent brew for communing with the Shades of the Dead. When employing poisonous nightshades, always begin with a minimum dose and work gradually upward in successive sojourns. As with any tropane-bearing plant, it is essential to have a trusted Brother or Sister of Arte accompanying to act as Warden in the sudden case of possession by the Shades of Night. Elsewise will disaster descend 'pon the Seeker, who will become Prey to the Mercury of Lilith. Our Formula makes sufficient quantity for one Sojourner.

Angel's Trumpet flower, fresh, chopp'd.	1.
Datura Seeds, ground.	13.
Tincture of Opium.	5 ml.
Boiling Water.	600 ml.

Steep flower and seeds for 10 minutes, strain and allow to cool. Add tincture of Opium and drink slowly.

Tisane Morpheus.

A brew most soothing for those haunt'd by obsessive phantasms in the night, who either cannot sleep or have been brutaliz'd by Night Spirits. The synergy of Herbs empowers the Dreaming Faculties without attracting malevolent spirits. Thus, while offering protection, it also aids in clarifying the Dream-focus.

Flowers of Chamomile.	15 g.
Inflorescence of Hops, fresh-dried.	15 g.
Herb of Scullcap.	7 g.
Herb of Spearmint.	7 g.
Herb of Calea zacatechichi.	7 g.
Root of Valerian, dry.	7 g.
Pods of Opium Poppy, dried.	2.

Simmer *Papaver* and Valerian with one litre of water, over low heat, for the space of 15 minutes. Strain liquid into steeping vessel over the remainder of Herbs. Steep for 10 minutes, strain and add honey as desir'd. Drink 250-400 millilitres.

Menstruum Azurion.

A solemn and Illuminating beverage apposite to cartomancy, geomancy, and the Arts of the Automatic Scribe. It is of especial power as an adjunct to a Ritual Bath of Chamomile and Scullcap.

Flowers of Blue Lotus.
White Wine.

6.
750 ml.

If fresh flowers are unavailable, employ 40 grams of the dried blossom. Fresh or dried blossoms should be covered with wine in a seal'd glass gourd at the setting of the Sun and allowed to steep therein for an entire day. The elixir should then be filtered and the marc discarded. One 200 millilitre glass should be drunk, the sorcerer awaiting the descent of the gnosis of Shadow. This Wine of Wines may be distill'd with discretion, but care should be taken to decrease the amount imbibed according to the degree of rectification.

Elixir Poseidonos.

Our Beverage celebrates the Gods of the Great Deep in all their unfathomable mystery; their potencies destructive and creative. The cordial is of especial value for communion with the Undines; however, the Green Sorcerer is admonish'd never to immerse himself in water after having drunk the Philtre, for danger of drowning is great.

Blueberries.
White Rose Petals, fresh.
Flowers of Primrose, fresh.
Flowers of Lavender, dry.
Flowers of Blue Malva, dry.
Root of Kava, dry.
White Spirits of Cane.
Honey.

72.
30 g.
30 g.
15 g.
15 g.
10 g.
sufficient.
variable.

Into a large Hermeticus place the Blueberries, Lavender, Blue Malva, and Kava Kava, and cover with enough white Rum. Sequester the vessel in solitude and allow to macerate for a single lunation. In a separate, medium-sized gourd, place the White Roses and Primroses and cover with ample Spirits of Cane. These fresh flowers should also ripen in darkness for a month. After this time, filter both menstrua and combine in equal amounts, discarding the excess. Add honey to taste and let mature for two months prior to use. One cordial glass of 30-60 millilitres, taken on an empty stomach, should suffice.

Philtro Noctifer Ferox.

Our Potion of the Dark Moon is a transmogrification of the medieval Soporific Sponge, that Poison'd Libation offer'd up to Christ Jesus as he hung from the Tree of Sacrifice. Lacking the excess of its ancient anaesthetic counterpart, the present formula is tailored for magnification of the manifold Fruits of Dreaming.

The philtre is administered through a cloth applied to the forehead as one sleeps; for this a folded piece of felt or heavy cotton is best employed.

Root of True Mandrake, dry.	4 g.
Leaves of Mugwort, fresh.	8 g.
Flowers and Leaves of Chamomile, fresh.	6 g.
Flowers of Jasmine or Saffron.	4 g.

Place the Root into the Wort-cauldron and cover with 600 millilitres of water. Bring to boil, then simmer, reducing volume of liquid by half. Decant decoction into a separate vessel, set aside, and allow the Root to remain therein. Place Mugwort, Chamomile, and Jasmine into steeping vessel. Boil 300 millilitres of water and pour over these plants, letting them steep until the infusion has cool'd to room temperature. Using the Wand of Quickening, combine the Mandrake decoction with the fresh plant infusion. Soak the cloth with the philtre and apply to forehead, leaving on while sleeping. The unused philtre may be stored in a covered vessel in a cool environ for up to 5 days. When storing, the boiled slices of Mandrake may be left in the vessel. For additional potency, several drops of Essential Oil of Blue Chamomile may be added to the sop.

Melliflua Hypogeum.

For the beckoning of spirits of the Dead from grave, ossuary, or crypt by direct libation. An enchanted Rood is used as the focus of an upward-drawing summons atop the resting place of the decess'd. The Philtre makes use of the natural Empyrean powers of Taxus and Mandragora, and the traditional votive-sacrifice of certain foods. The Yew leaves incorporate a potentially fatal venom into the brew; thus is the sorcerer admonish'd to avoid drinking and to thoroughly wash all vessels, tools, and work surfaces when all is done.

Leaves of Yew, fresh.	10 g.
Root of European Mandrake, dry.	3 g.
Honey.	100 ml.
Wine, sweet.	100 ml.

In a well-air'd place, bring 500 millilitres of water to a boil in the Wort Cauldron. Add the Mandrake and Yew and simmer, covered, for ten minutes. Remove from heat and stir in the honey. When it has cool'd, add the wine, storing the philtre in a seal'd ritual poison-flask. Repairing to the bone-yard at midnight, silently approach the place of working. With the Holy Knife draw three circles about this space, then set the poison-flask atop gravestone or crypt. Perform a silent Ceremony of Opening. With both hands gripping the Rood, plant it firm over grave or crypt-soil, calling aloud upon the strength of the Eternal Tree of Heaven and Hell. Then, taking the philtre, "water" the Rood where its base enters the soil. After the offering, grip the Rood again with both hands and incant what spirit you will, drawing it upward through the wood of the staff, into your presence.



VENEFICIUM.

10.

Of The Veneficium.

If the Tinctures of the Dark Moon may be consider'd the Waters of Luna, and the Bitter Draughts the punishing Sword of Mars, we may well class all the sundry poisons of Veneficium as the Condensations of Saturnus. These forbidden elixirs serve to torment certain persons, deprive them of their wits, consciousness, or lives. In times of old, poisoning augmented sorcerous cunning, as did healing. Those Wise in this Art were the *Venefici*, or poisoners; feared, despised, and employed by Kings. The Ars Veneficium is the substance and sustenance of the Tortuous Road of the Green Snake which twists through the height, depth, and breadth of the Ars Philtron. For as Paracelsus the Wise taught us: All Things contain Poison, and Nothing is without Poison. The Philtron Veneficium is subject to the dominion of the intelligences of Saturnus: his Hours govern their making and use. Favourable astrological aspects are Saturn at Midheaven and Nadir, and the Reaper in friendly aspect with Hermes.

The Black Poison: Salt of Cain.

On the Wheel of Philtres, the Veneficium is the Black Poison, or Sal Solis, being the crystallization of outward Fire manifest through the iconostasis of the Ebon Sun. Its action, though fiery, ever gives rise to a Skull, the bones or Salt of Mortal Man. Whether it be in the form of a curse or a lethal draught, this expression of the Forge-Master's Power is perpetually reductive and neutralizing. As the Salt of Lilith is the Philtre of fortification and dissolution, the Salt of Cain is destructive and precipitative. That which comes into contact with this Philtre becomes ashes, be they black, grey, or white. In this, the powers of Cain encompass the stage of the Journeyman: the partial apprehension of Power without its Mastery. When brewing any Veneficium, let the Prayer of the Salt of Cain accompany to potentiate its sorcerous worth.

Prayer of the Salt of Cain.

*Ashes of the Phallus,
Black Bezoar of the Dead,
With these salts
I this potion brew:
Bones of slain gods crush'd fine,
Earths and Metals Saturnine,
Dust of Crypt and Dead Mens' seed,
Hoof-prints of the Master's Steed.*

Preparation of the Solar Salt.

The Solar Salt, as Essence of the Veneficium, may be added as Universal Ash to all of the Black Poisons, as an expression of the Master blacken'd from the foul smokes and soot of the Great Forge. Only a small amount of the Accurst Dust should be used for this purpose. Into a Vessel place 200 millilitres of rectified spirit, preferably Eau de Vin, though isopropyl, methanol or perfumer's alcohol may be employ'd. Into this solution add 60 grams of wood of Blackthorn, 14 grams of dried Mandrake root, 14 grams of human bone, and 5 millilitres of the sorcerer's blood harvest'd in sacrifice unto Cain. This is allow'd to stand alone in the cupboard for nine days, then the liquid is separated from the solid. The solid parts are then dried slowly in an oven. The Blackthorn and Mandrake are then reduc'd to ash, and the resulting dust reserv'd and combined with the powders. The liquid extraction is then fully evaporated in a crucible by means of the Fomax or by direct exposure to the Solar Orb, and the residue collected and added to the Ashes and Salts. Finally, 5 grams of Natron or Nitre are add'd to this Dust, and it is seal'd in an appropriate Vessel until such time it be used.

Sundry Venoms of Eld.

In his *Book on Poisons* the ancient Arab physician Ibn Wahshiya instructs us in the subtil Arte of Veneficium, a crossroads wherein Sorcery and Toxicology meet. A number of poisonous philtres are mentioned, including corrupted olive oil, wine, beer, buttermilk, and treacle of date juice. Though Veneficium is an Arte long dreaded and the subject of punitive laws, Wahshiya's ethical treatment of this knowledge is neutral; the beneficence and wisdom of Allah is invoked numerous times in conjunction with these works of toxic magic intended to deliver mortal blows to enemies. Other examples of ancient magical poisons abound, including those found in Greek and Egyptian papyri. A draught of poison found in The Leyden Papyrus, an ancient Egyptian magical text advises "You drown a hawk in a measure of wine. You make a man drink it, then he dies."¹

The Ape of Death.

Some brews of the Veneficium are compounded for the sake of mocking death or sleep, and have long been known to wortcunners. Of these were the famed anaestheticks of antiquity, known to some mediciners as the Soporifick Sponge. One such Welsh anaesthetick was made from equal parts of the juices of Mandrake, Eryngo, Poppy, Poison Hemlock, Ground Ivy, and Wild Lettuce. When an artificially-induced sleep was desired prior to surgery, a small amount of the Philtre was poured into the nostrils of a patient.

The Draught of Oblivion.

This is the Cup of Socrates, which, in extreme cases, the sorcerer may choose as his own Swift Gate to the afterworld, to administer to the dying in need, or to dispatch an enemy. It is an unfortunate fact that almost every Herb known to bring death upon the physium does so with excruciating agony. Toxic minerals

such as arsenic are also painful killers. Clearly, judging from the records of the ancients, the Greeks had knowledge of lethal poisons such as the *koneion* which brought about a relatively peaceful demise; it was probably a draught brewed of classic Herb poisons with Opium add'd as an anaesthetic. This Arcanum, in addition to the great and divers matters treated in this Book, remains one focus of labour in the Circle of the Green Magister.

Of the Tincture of Putre.

The Venefica, or Poisoner, may make use of certain demonic philtres which, by virtue of decay and the blasphemy of the Elements, give rise to noxious odours in which pestilent genii thrive. Such atrocious brews are best made by sealing certain tissues in hermetic vessels to promote putrefaction. In this, animal flesh far exceeds Vegetal or mineral, but there are several Green Allies which do merit attention.

Plant materials rich in protein may be employed for maximum efficacy. Grains, Garlic, and Nettles, are especially valuable. Legumes merit especial attention in this regard: in addition to their propensity for corruption, beans are scorned in many religions and mystery schools, most notably the abhorrence found among Pythagoreans of ancient Greece. Simultaneously, bean seeds have been thought to contain the shades of the dead, or are employed as spirit food in sacrificial offerings thereto. The origin of the food-taboo and the bean's indwelling shades may rise from their provocation of offensive wind in the body.

The philtre is primarily employed as a curse against an enemy, and as this Poison is a particularly heretical work of Magia Sinistris, its creation should occur in an obverse manner to the more hallow'd Arts we have previously discussed. The temple or oratory is inappropriate for such work, for its sanctity would be violated. This operation should be conducted in a lonely, isolated place such as a graveyard or abandoned hovel, and so much the better if such a place is haunt'd by profane or hostile shades. Typically, the demon is conjured in imaginal form, by rhythm and chant, the encryption of desire contained in barbarous words. All materials should be invoked and placed into a Ritual Bottle with an airtight seal, with sufficient amount of air to allow putrefaction, usually one third the volume of the Vessel. Additionally, a small fetish, such as a clay statue, nails, thorns, or a mineral of dense, malefic resonance such as Galena, should be included, along with a pinch of soil from the haunted place, as well as some portion of the enemy such as hair, handwriting or clothing. The sealed Vessel then incubates in a warm place for several weeks, then is taken to the dwelling of the enemy, hidden in a concealed location, opened, and left.

Of the Philosophical Poison.

There is also that Philosophical Poison, a rank secret which, like the taint'd witch-apple of fable, presents the Green Sorcerer with an attractive and ever tempting appearance but conceals an utterly dangerous contempt for the flesh, like the insect-devouring plant which apes the scent of honey. Its body is of

Venus, and likewise its initial action. But its heart and soul are the Fixed Vitriol of Saturn, consumptive and crapulous, eroding all bodies it touches. This rose-scent'd masque results not from cunning but from a path of least effort. Its action is mindless; its digestion of All Things Good having no easily identifiable motive. It has no memory, and understands not why it seeks to devour. Thus the Vitriol is a snare from which there is no escape, save for great corrosion.

The sorcerer may regard this Philosophical Poison as empty of wisdom, but this is not so, as even the most vulgar materia contains granules of the Sacred. Its chief value is as a blasphemous shew-stone, for when we scry the Poison with wisdom; we may view our own destruction by a force so absolute in its bearing there is no power in the heavens beyond containment or naked annihilation that may effectively check its power. Thus it is the path not traveled we need not regret. The Philosophical Poison may be viewed from a distance; even engaged with in precarious dance, but its enthusiastic embrace is total destruction. It is an offence against Nature.

There is another value the Philosophical Poison possesses which the Wise may put to use. Carefully and subtly, it may be employ'd to attract and digest noxious enfleshments. Good care must be taken, however, that dissolution is complete, for if only partial, these will be corrupted further, and, upon their escape from the throes of consumption, proceed thenceforth to infect Nature, corrupting All. The Green Sorcerer is admonish'd to beware this Poison, for not only is it of extremely limit'd use in our Arte, it degrades cunning, corrupts the soul, and renders impotent the gifts of the Famulus and Ally.

Pharmacopoeia.

Bastard Acacia (*Robinia pseudoacacia*). Also known as False Acacia. Most parts of the tree, but especially the inner bark, seeds, and leaves, contain robin, a potent toxalbumin. Poisoning occurs one or more hours after ingestion, the rank particulars of which are nausea and vomiting, diarrhea, lowered pulse, and hard stupor. In extreme cases convulsions and death may result.

Black Hellebore (*Helleborus niger*). Hellebore is a poison of decided infamy; all parts of the plant render up venoms unseemly. The extract of the rhizome was used in medieval times as a trusted agency of murder. Before the grim twilight of unconsciousness or cardiac arrest, the victim suffered burning of the mouth, slaving, a great roaring in the ears, and daemonic visions. In ancient times, the Athenian Solon is said to have pour'd Hellebore into the water supply of a town his army was besieging, thus poisoning them into surrender. Hellebore is a time-honour'd Ally in Saturnian rites, used as a component of incense. The root has been also been used as a magical amulet for protection.

Cowbane (*Cicuta virosa*). Cowbane is a perennial Herb growing to 8 ft. high, haunting watery swamps and bogs, with hollow stems and small white umbellate flowers. There are 7 species in the Cowbane genus, all found in the Northern Hemisphere; all are lethally poisonous. *Cicuta virosa* is the species native to

Europe. A significant amount of fatal poisonings have occurred, many of these due to mistaking the plant for Parsnip. In North America, the Montana and Iroquois infrequently chew'd the Roots to commit suicide. Cicutoxin, a potent nerve toxin, is the notorious venom which lurks in the plant: this destructive Virtue occurs in all parts, but is concentrat'd most virulently in the Root. Few survive ingestion of the Root of Cowbane: the Herb has kill'd myriad livestock, and a third of Cowbane poisonings in humans are fatal. When eaten, the poison causes violent and painful convulsions so powerful that some people have been observed to bite through their tongues and break their teeth. Symptoms begin as soon as 15 minutes after ingestion and include severe cramping, nausea, excess salivation, irregular heartbeat, delirium, bestial spasms, and death within the hour. A piece of the Root the size of a Walnut is said to be sufficient to kill a cow. The Okanagan-Colville Indians, as well as those of the Klamath, employ'd the venomous Root of Cowbane, compounded with rattlesnake poison or decomposed animal liver, to poison arrows for warfare.

Mandrake, True (*Mandragora officinarum*). Our Root, virtuous in many works of the Arte, may also be used to precipitate madness and soften the Brain. As such it is best employed in a strong decoction of the fresh or rotten root (but not the dried), and with other Nightshade kin sympathetic to its proclivities.

Monkshood (*Aconitum napellus*). Monkshood is thought by some to have been the poison that formed the cup which the sorceress Medea prepared for Theseus. The poison may strike fast as lightning or may subtly creep; death may occur within minutes of ingestion or up to four days after. Symptoms include nausea, vomiting, speech impairment or glossolalia, pupil dilation and the appearance of tormenting phantasms, vertigo, prickling of the skin, muscular fatigue, and loss of motor coordination. The plant is said to have sprung from the banks of the Acheron, a river in Hades; and, alternatively, from the slaving jowls of the Beast Cerberus. In Taoist sex magic, Fu-tzu or Chinese Monkshood (*Aconitum carmichaeli*) was combined with oyster shells, travertine, and other Herbs to create the esteem'd Hanshi, or Five Mineral Powder, a stimulating aphrodisiac taken in brandy. Utmost caution must be exercised in its handling, as the venom permeates the entire plant and can penetrate the skin.

Poison Hemlock (*Conium maculatum*). Poison Hemlock is known as the agent by which Socrates was forcefully usher'd out of this world. In fact, the poison Conium was derived from a plant called *koneion* in Greek, which is still unknown to us. Dioscorides left a description of the plant, which is certainly a member of the Dill Family, but the botanist Linnaeus, when creating his system of plant taxonomy, assigned Conium to this plant. According to Plato, there were no violent symptoms of Socrates' poisoning, an observation clearly at odds with what we know of Hemlock poisoning. If Our Herb was in fact employed as an agent of euthanasia, most certainly it was a compound poison mixed with Opium. Nicander tells us in the ancient manuscript *Alexipharmaca*.

...this drink assuredly looses disaster upon the head bringing darkness of night; the eyes roll, and men roam the streets with tottering steps and crawling upon their hands; a terrible choking blocks the throat and the narrow passage of the windpipe; the extremities grow cold; in the limbs the stout arteries are contracted; for a short while the victim draws breath like one swooning, and his spirit beholds Hades.

Known to the Herb-Wise as 'Mark of Cain' for the purple spots on the stem, Our Herb is a virtuous crystallization of Cain in his Fixed State, and portions of the plant, especially seeds, may be given as gifts of oblation in his honour.

Thorn Apple (*Datura stramonium*). The Stink-Apple, as Our Herb is sometimes known, when taken internally, usurps the Central Nervous System. Effects are characterized by initial stimulation, followed by confusion and the appearance of visions and phantasms. Like Henbane, Belladonna, and other members of the Nightshade Clan, one experiences dilation of pupils, a gradual drying of bodily humours, reduced and painful peristalsis, increas'd thirst and inability to urinate, and vasodilation accompanied by hypertension. Overdose gives rise to central narcotic paralysis, coma, and death. 2 grams of the seeds will produce blurred vision, dry mouth, narcosis, followed by sleep with phantasm-speckl'd dreams. Consider well the words of Dioscorides:

The root being drunk with wine in the quantity of a dram, hath the power to effect not unpleasant phantasies. But two drams being drunk, make him beside himself for three days, and four being drunk kill him.

:Formulae:

Potion Stramonium.

In his Enchiridion of Natural Magic, Porta relays a venom potentiated from the Thorn Apple, employed for stupefaction:

The seeds of which, being dried and macerated in wine, the space of a night, and a drachm of it drank in a glass of wine, (but rightly given, lest it hurt the man) after a few hours will make one mad, and present strange visions, both pleasant and horrible. And of all other sorts. As the power of the potion, so does the madness also cease, after some sleep, without any harm, as we said, if it were rightly administered. We may also infect any kind of meat with it, by strewing thereon. Three fingers full of the root reduced to powder, it causes a pleasant kind of madness for a day, but the poisonous quality is allayed by sleep, or by washing the temples and pulses with vinegar, or juice of lemon.

A Strong Poison Derived From the Excruciation of Green Frogs.

This evenom'd draught is extracted from *Kitab al-sumum* by Ibn Wahshiya. Its original title, as it appears in the text, is "Description of Another Poison Which Is the Fifth of the Simple Compound Ones."²

Green frogs, two, three, or one if it is large, which are found in the thickets are obtained. Twenty, or an amount equal to the weight of the frog, blister flies which alight mostly on the eggplant or watermelon are hunted. These are all put into a glass vessel with a wide mouth, oiled with flaxseed oil, and the vessel suspended in the hot sun after its stopper is made tight with clay. All of it is shaken in the oil; it disintegrates in it. It is left in the sun for twenty-eight days then emptied from the vessel on a concave and hard stone, and broken up with the stone pestle until the flesh becomes dissolved and very well mixed with the oil. It is then taken out; it has a very bad odor. Take sandalwood moistened with rosewater and smell it as long as you pulverize and mix it. Then, for every ten dirhams of it, after its mixing, add three dirhams of blood of a man, either from bleeding or scarification. Mix the blood well with the oil and make it all stink in ass manure for fourteen days. Then take it out. It has an odor and is black. The bad smell has left. Use it to kill whomever you wish by mixing from one daniq and a half to six grains in any food or beverage which is easy for you to procure. It, indeed, kills in one day.

A Prescription To Cause A Man To Sleep.

Apple seeds.	1 dram.
Mandrake root.	4 drams.
Ivy.	4 drams.

An ancient Demotic Poison³: "Pound together, add fifteen measures of wine to it, put it in a glass vessel and guard it! When you wish to give it, you should put a little in a cup of wine, and give it to the man."

Daemonum Phaseolus Allium.

Water, of Pond or Marsh.	10 parts.
Dry Beans.	2 parts.
Clove of Garlic.	1 part.
Soil.	1 part.
Thorns.	sufficient.
Mumia of Victim.	sufficient.

A Tincture of Putre compounded from a blasphemy of corrupted bodies, arising in the Vessel as a Genius of Maleficia. All components are interred into a vessel of frightful shape and allowed to putrefy in warmth and solitude for the space of twenty-eight days, from Black Orb to Black, denying aeration. When it has been so mortified, the Damning Vessel may be opened and placed, hidden, near the front door of the victim.



FONS
VITAE.

Of the Fons Vitae.

Waters springing from the Fons Vitae comprise the Draughts of Immortality, a specialized Philtre of Great Medicament arising from the wise teachings of many lands. Herbs known to possess these properties are many, and many have we spoken of before. They include Willow, Vervain, Mistletoe, Peach, Pine, Agrimony, Life Everlasting, Water Lily, Lotus, Myrtle, Pomegranate, Root of Polygonum, Nettle, Ginseng, Rose, and Chervil. In addition to these is the mumia of Man and Woman, carefully blent by the congress of Arte, judiciously enjoy'd in cordials; as well as honey, long known to check the corruption of the flesh.

We are instructed by the Sages of Old that the Mumia derived from the skull of a man who has died a sudden and violent death is of great worth in Immortality Nostrums; whereas that from a corpse dead of natural causes is worthless of virtue. This is well in accord with the simplest laws of Nature, for that material which is harvested from a living being contains the secret Gold; that which has expired and putrefied, while possessing a few virtues of its own, also contains many influences which mortify Our Potion, impregnated with the infernal Laws of the Necropolis. In these matters the Green Magus is directed again back to the Vegetal Realm, for the distillation of such elixirs presents a host of unpleasant complications. Where such mumia is required and nothing else, the shavings of horns of various beasts may be employed. Elsewise let the dry Bones of Man serve in potions of blackest nigromancy, in every way attracting, adoring, and comforting Death.

Corresponding in the Plant Domain to the Mumia of the Skull are varied perennial medicine-roots which, over time, grow into grotesque man-like shapes. Of these the best is American Ginseng, then the Panax of the Orient; also Roots of Eleutherococcus, Atractylodes, Codonopsis, Nardostachys, and Aralia. Any of these may be made into potent tinctures for the fortification of the Fons Vitae.

The Fons Vitae is quintessential Solar Fire, and all children of this flask of the Rota Philtron should be made and consumed in the Hours of the Sun. Other auspicious times include dawn and noontide, and eclipses are not favour'd.

The Fons Vitae: Archaeus of Cain.

As the Quintessentia Solis, the Fons Vitae manifests as supreme life-sustainer, and by the compounding of threefold Activity becomes tempered Receptivity. In power, the aureate Seed of Cain transgresses against the hylic bounds of the Mundus Profani, subverting the machinations of death, and nurturing the Flesh and Spirit. The threefold Archaeus, comprised of the three principles of Cain, is

the brilliant Gold which arises out of the skillful combination of Red, White, and Black. When such elixirs are undertaken by the sorcerer in the oratory, their brewing should be accompanied by the Prayer unto the Archaeus of Cain, and the addition of the prepared Solar Archaeus.

Prayer of the Archaeus of Cain.

*Archaeus of the Phallus,
Triune Magister of Virtues Blent,
With these magics
I this potion brew:
Blood of Abel, Salt of Earth,
Blossoms and roots of fiery worth;
Mumia of Adam's flesh reborn,
Divers fruits of the seasons' Horn.*

Preparation of the Solar Archaeus.

On the day of the New Moon, carefully and skillfully prepare Menstruum Congressus during the Sun's highest station and dissolve immediately into 100 millilitres Gold Spirits of Cane. Reserve in a darkness in the belly of a moderate sized holding vessel. Into 350 millilitres of white Spirits of Cane, place 7 grams dried Mandrake, 7 grams dried Mistletoe, 7 grams dried Herb of Vervain, and 7 grams dried flowers of Life Everlasting. Seal this Vessel and store with the first. Allow both vessels to macerate for an entire lunation. When such a time has pass'd, strain both menstrua and discard the plant materials. Combine both elixirs with 250 millilitres of strong mead, then distill. In the Wort Cauldron, heat 300 millilitres of Water, and dissolve therein 250 millilitres of wildflower honey. Combine this with the distillate, then distill again. Add 10 millilitres of Colloidal Gold and decant to Ritual Bottle. The Archaeus should be allow'd to rest for another month before use.

Pharmacopoeia.

Apple (*Malus* spp.) Enchant'd Apples are a strong thread in the weaving of European lore. It was the golden Apples of Iduna which brought eternal youth to the Scandinavian Gods. In some Old Irish legends, a magical branch of Apple would allow a mortal to visit the Other World. Also reveal'd was an Apple branch of magic properties given to Bran from the Tree of Emain which "produced sweet music." The Irish-Celtic god Gobniu, smith and Lord of Brewing, manufactur'd a heady sacred ale from the apples of the Other World which was drunk to ensure eternal youth. For Our Purpose we prefer the blossom, gather'd fresh and shut away into a seal'd vessel of rectified spirit, where its freshest of virtues may be lured into wine. In tum, a rare tincture of apple-blossom may be added to other drinks of thine own and taken daily to rejuvenate mind and body.

Carnation (*Dianthus caryophylla*). The most fragrant of fresh Carnations in quantity may be steep'd in a good white wine, or, still better, mead singly distill'd, adding more flowers until the elixir be of a deep ruby colour, this being bottl'd, with honey add'd for preservation, to make Syrups of Gillyflowers. It is a fine cordial unto itself, but may form the basis of many a wondrous medicament. Taken daily, this floral spirit will kindle all that is good and healthy in the body, and shall refresh those weary of Mind and Body who have stray'd from the Arte.

Chervil (*Anthriscus sylvestris*). A famed Cerebral Stimulant and Tonick, Chervil has been used as an Herbal Ally for the improvement of memory. An infusion of an ounce of the fresh Herb to a pint of boiling water is sufficient for the work. The aerial plant-portions are most coveted; the Oleum Essentia oil is available, if rarely, from some Herb Merchants and Root-Diggers. Many virtues of the plant degrade upon drying, thus let the fresh plant be used.

Elder (*Sambucus nigra*). Though Elder has a celebrated history as medicament, all parts of the plant are mildly toxic, containing cyanogenic glycosides. Large amounts of raw berries, leaves, bark, or roots may cause diarrhea or nausea: heat destroys the veneficient essences; cooking or steeping is required for internal use. These warnings so express'd, the Berries and Blossoms of the Tree, added in small quantities to Longevity Elixirs, serve as a worthy Ally.

Honeysuckle (*Lonicera* spp; *L. japonica*, *L. periclymenum*). The Woodbine, as Honeysuckle is known, is an Herb of Origination, Clarity, and Strengthening of Will, but its blossom, in small amounts, may be added to Elixirs of Longevity to bolster the powers of Body over time. Use only the flowers or their nectar: the berries are poisonous; some species such as *Lonicera nigra*, and *Lonicera xylosteum* are of venomous character, and can give rise to many a malady. In aqueous infusion, use one part flower to seven parts water; in ethanolic tincture, employ 33 flowers in 60 ml. of alcoholic menstruum.

Mistletoe (*Viscum album*). By means of the spagyric art, a dissolved and coagulated tincture of the Serpent's Skin produces a delightful dew which, taken in minute proportions each day, prolongs life and keep the body supple. Use thou the leaves, well-dried, and spare no expense in time or materials to achieve this Philosopher's Gold, truly a medicine of medicines. It may be drunk in the quantity of a few drops daily, or add'd to compound potions of the Fons Vitae.

Peach (*Prunus persica*). Dried leaves, gathered with cunning and dessicated with medium warmth, may be used sparingly in elixirs of the Fons Vitae. In this endeavour, employ 10 grams of the leaves, tinctured in triple the volume of white rum for a moon's length; the fresh fruit, chopp'd well, may also impart its goodness to spirit if that menstruum is of supreme potency; no proof of less than 100 should be employed. Beware the stone: it harbours Prussic Acid, a kin of cyanide capable of inflicting great ill.

Plum (*Prunus domestica*). The fresh flowers are best used in tincture, or the duly fermented juices of the golden and purple summer fruits ripen'd into wine. Hippocras made from the ripe fruits is peerless, and when twice distill'd as Slivowitz, as fine a nectar as Nature birth'd.

Rose (*Rosa* spp.). Never-ending are the virtues of Our Shrub, the fragrant petals of which excel at strengthening the body and its faculties. Fresh petals, tinctur'd in strong wine or weak spirit, may be macerated and replaced with more so long as the shrub blooms in its season: this growing nectar may be fortified with more petals in the following season.

Water Lily (*Nymphaea alba*). Known both as Quetzalazochiacatl and the Toad Lily, this Queen of the Waters harbours the powers of Fertility and Immortality. Ruled by the Moon, it is a common denizen of ponds. For Elixirs of the Fons Vitae we employ the flower only; like many of the Herbs of Immortality, the Lily is both a Poison and a Balsam. In tincture form, we employ 3-5 fresh, chop-p'd petals per 50 millilitres of Rectified spirit, for the purpose of the Elixir of Immortality. Blue Lotus, (*Nymphaea caerulea*), as well as other species of Water Lily, is thought to contain Visionary principles, and are so utilized in a number of sorceries. Among the ancient Mayans, the Herb has links to the Shades of the Dead and their attendant Realms. In Mayan iconography, Death symbols recur in association with the Water Lily, and at Palenque, the plant is associat'd with one of the Nine Lords of the Underworld. According to one Egyptian lore, Osiris was resurrect'd in the form of a blue Water Lily, recalling the Mayan association with Death's deities and realms.

:Formulae:

Wine of the Sages.

A Curious Nostrum of great beneficence to the wortcunner. With the exception of the Red Clover, which may be employed dry, the flowers should be added to the menstruum when they are fresh-pluck'd.

Petals of Rose, fresh.	288.
Flowers of Sage, fresh.	144.
Flowers of Violet, fresh.	144.
Flowers of Red Clover.	36.
Flowers of Betony, fresh.	36.
Leaf of Mistletoe, dry.	9.
Root of Mandragore, dry.	1 slice.
Flower of Narcissus, fresh.	1.

To one litre of the best brandy, initiate the tincture by beginning with the Root of Mandrake; the slice should be a cross-section of the Radix approximately one inch in diameter and 1 centimetre thick. Add the flowers at their respective



SPIRITUS MANDRAGORA.

times, making sure they are the freshest each living Herb has to offer. When the last of the season's offerings has been added to the sealed Hermeticus, allow the compound floral tincture to rest one month. Press the Marc dry, reserving the liquid in a Ritual Bottle. Heat 500 ml. honey in the same amount of spring water, removing the Caput Mortuum. Cool this honey'd water, then add to the brandy tincture. Let it rest one month in a dark, warm place, then filter the cordial, discarding sediment, and distill singly. Drink in daily ritual, in 10 ml. draughts.

Rose Cordial.

A Jovian-Venusian Philtre of great delight blest by the Rose Genius, taken to soothe troubles of Heart and Soul, or as a bacchanal offering unto divers nymphs of the Sacred Arbour. Take 250 grams of the best Damask petals and drown in sufficient cognac for two weeks in a sealed cucurbit. Press marc dry then dispose of plant bodies, adding more fresh petals to the liquor until the Vessel is fill'd. Repeat again, steeping third batch of petals for one month. Strain tincture. Mix honey to sweeten in enough warm'd Rose Water to dissolve.

Aquaeum Aurum Solis.

A sun-infused elixir for healing, cheer, and invocatory rites of solar deities; and for kindling the inner Rejuvenating Fires of the Physium.

Calendula flowers, dry.	30 g.
Flowers of Neroli, dry.	30 g.
Flowers of Life Everlasting, dry.	20 g.
Chamomile Flowers, dry.	20 g.
Saffron.	pinch.
Star Thistle Honey.	sufficient.

Thoroughly cover all Herbal ingredients in best-quality white Rectified Spirits of Cane, tincturing in a stoppered vessel. Let this macerate for the entirety of one solar transit through an astrological sign (Aries and Leo being the best). Press out the marc and wash once with an amount of fresh spirit, reserving the additional liquid. Discard the marc and reserve the entirety of the liquid, measuring its total volume. Take one-fourth this volume of distilled water and heat over a low fire, adding an equal volume of honey. When the honey is thus dissolved, remove this syrup from the fire and let cool. When at room temperature, add the Herbal tincture. This mixture is then bottled for two weeks, after which it is filtered, the feces reduced, calcined, and recombined. The potion may be fortified with Colloidal Gold in the amount of 30 ml. Drink in 15 ml. draughts.

The Prince of Flowers.

A liquid simulacrum of the Wheel of the Year, especially good as a Solar Tonic and for fortifying the physium; a fine tonic of Liquid Life warding against all things rank and rotten. It is excellent as well as a Tincture of the Dark Moon, with trance descending readily by the benefit of Blossoms. Our Elixir is made only from fresh flowers, beginning on the Winter Solstice, the Night of the Black

Sun, and taking an entire year to prepare. At every opportunity, fresh flowers should be added to the best brandy, and kept in a large stoppered vessel, hidden away. Some of the more common flowers employed are Rose, Violet, Primrose, Dandelion, Calendula, Daisy, Fuchsia, Sages of various kinds, Orchid, Borage, Clover, Chervil, Rhemannia, Magnolia, Lavender, Cherry Blossom, Pansy, Apple Blossom, Mallow, Damiana, Abutilon, Vervain, Orange Blossoms, Thistle, Corn Poppy, Woodruff, Betony, Raspberry, Blackberry, and various Cacti. Naturally, the flora native to the Green Sorcerer's area must be evaluated for their nectarous virtues, as well as what magical potential they may offer up. In moderation, the following blooms may also be used: Poppy (including the swollen capsules), Belladonna, Elder, Ginger, Mandrake, Geranium, Angelica, Henbane, Hypericum, Datura, and Angel's Trumpet. There are some flowers to avoid, as they offend the Prince or bring on Death or Affliction: Ranunculus, Iris, Columbine, Linden, Snapdragon, Poison Hemlock, Marigold, Monkshood, Hellebore, Alliums (Garlic, Onions, Chives and Leeks), Broom, Hyacinth, Wisteria, Foxglove, Rhododendron/Azalea, Locust, and Bastard Acacia.

Oinos Enthusiasmos.

An Herb'd wine of delicious character, having the unique ability to provide and prolong good cheer; it is especially good for lifting the spirits when haunted by gloomy shades.

Lavender blossoms, dry.	55 g.
Rose petals, fresh.	44 g.
Borage Flowers, fresh.	33 g.
Primrose blossoms, fresh.	22 g.
Chicory Flowers.	11 g.
Semillon.	2 bottles.

Steep the flowers in Semillon, covering for 1 week, placing the steeping vessels in a chilled environment. The infusion is then strained, twice distill'd, and the resultant nectar bottled.

Pharmakon Athanasias.

Red Clover blossoms.	33 g.
Rose blossoms.	33 g.
Peach blossoms.	22 g.
Vervain, flowering herb.	22 g.
Astragalus Root.	22 g.
Tops of Chervil.	11 g.

Steep all ingredients in sufficient best-quality brandy or rum for at least 6 months. Press marc dry; dispose of exhausted Herb corpses. Warm honey and add to taste. Keep in a tightly stoppered Ritual Bottle, taking one small cordial glass daily.

Elixir Asklepios-Ophiucus.

A medicament excelling as a daily draught in the amount of 10-15 millilitre. The formula may be increased for larger brewings.

Herbage of Vervain, dry.	20 g.
Leaves of Mistletoe.	15 g.
Seed of Milk Thistle, whole.	15 g.
Seed of Milk Thistle, ground.	10 g.
Root of Burdock, dry.	10 g.
Leaf of Nettle, dry.	10 g.
Radix Fo-Ti, dry.	5 slices.
American Ginseng, dry.	1 small root.
Flowers of Rosemary, fresh.	300.

Steep all in enough brandy to cover for one moon in a sealed cucurbite. Add 22 whole, dried jujube dates and steep for another lunation. Press the marc dry and dispose of the spent plant bodies. Filter and bottle.

Waters of the Moon.

A two-part Lunar Elixir. Each half is made simultaneously in separate working vessels. Part the First: Into a large, seal'd vessel, place the following herbs, and cover with 100-proof rectified spirit: 15 grams each of dry Chamomile blossom, fresh Nettle tops, fresh Rose petals, and dried bloom of Cannabis sativa.

After one week, with occasional shaking, move the marc into 500 ml. of spring water, saving the Aqua Vitae tincture in a separate vessel. Part the Second: Into a like vessel, place the following, covering with 100-proof rectified spirit: 15 grams each of dried Scullcap, Chamomile, and Herb of Passionflower; 10 grams each of fresh Chamomile, Lemon Balm, Blossom of Cannabis, and Catnip Herb.

After one week, with occasional shaking, move the plant bodies into 500 ml. of spring water, saving the Aqua Vitae extraction in a separate vessel. Let the water extraction macerate for the space of one week. When all extractions are complete, discard the marc. The four combined menstrua are allowed to marry in a seclud'd amber vessel for one year, then filter'd and distill'd. To the final elixir is add'd 60 ml. Tincture of Clary Sage.



Consummatum: The Arbour Magisterium

Verily, even as the pages of this Enchiridion of Wortcunner's Arte draw to a close, so the great Unwritten Tome of the Green Witch begins, its words dancing ever-briefly in leaf, bark, and blossom.

Be ever mindful of the Genii of the Flask: that which is written by mortal hands reveals only the lesser portion of our Sacred Wine. The Pathways betwixt the eight potion hypostates illumine yet greater and ever more subtil arcana of Our Philtre, wherein is found the hidden Nectars of the Fallen Angels, the legacy of Genun and the cunning Children of Cain.

Know then, that the perfection of the Arte is consummated within the Viridarium Umbriis, the Pleasure-Garden of Shadow, that Hidden Cubiculum of Plant Mystery enclos'd by the coils of the Serpent of the Wise. And within the blood-bound troth of this Emerald Convivium shall the Tree of Wisdom, the Arbour of the Great Serpent Adzeha-Nahazh, stretch its limbs and bear the most precious of fruit.

Our Garden hath no portals, and is Watched and Warded by the flaming swords of Seraphs. Despite this, some may gain admittance: those Green Men and Women call'd truly by Cain Al' Shajarat, the Woodwose of the Sorcerers, and the children of the Royal Bloodline of Arte. Yet only through the Ordeals of the Path and eternal wandering of the haunted Wilderness of Shedim shall this oasis be attain'd.

And many are the unworthy, they who would confront the Sentinels standing at the garden's quarters, those who would deign scale the Pleasure-Garden's walls to attain this Tree's hidden fruit. Yea, they shall be impaled on the thorns of the great Zaqum, infernal Tree of the Profane, whose wretched, rotting fruits are the muttering heads of infidels cast down, forever wailing and speaking lies.

Let the Wise Sorcerers, they who possess the Hidden Virtue, shun the folly of these!

Let the Wise stand unique, each as a tree: silent; strong; industrious; rooted firm within the blood-plot of its own domain, yet grasping the heavens for what lies beyond; visible only when need be, and bearing good fruit. For there is another operation known to the Dwellers of the Grove which will attain the miraculous Arbour of Desire.

Let those intrepid upon the Way of the Green take up their Holiest Vessel of Vessels, filled with the finest nectars their Arte may conjure, and present it to the flaring rays of the Sun, scrutinizing its virtues. If the light of the Sun judges it worthy, let this Vessel and its philtre be praised by song and incantation in the House of Day.

Then should the sorcerer hold his Vessel to the Moon when she is both light and dark, judging well and humbly the contents of the Flask in the presence of the Witch-Mother. If by moon-light and moon-dark the Vessel and its contents are judged worthy, let them both be adored by musick and oblation in the House of Night.

When by Sun and Moon both Vessel and Elixir have been measur'd, seal the flask well so that none may pass in or out. Then take the vessel, alone and in solemn meditation, to the most remote wilderness, verily into the thorn'd and craggy ravines of Cain Al' Shajarat. There let the seal'd Vessel be exposed in the Sun, the elixir boiling in the presence of the Lord of the Wild. And let the Vessel also be exposed in the night to the Moon, the elixir cooling by the faint light of the stars. When such work has been accomplished in grave silence for three days and three nights, pour out the potion on the earth and smash the Flask against the rocks with a solitary scream.

Then, in strictest silence, gather up the shards of this destruction, along with a measure of the Earth moisten'd by the Vessel's murdered child and the very blood of the Sorcerer, and bear them unto the Skull-Furnace of Tubalo-Cain. Let these shards and the moist Clay of the Profaned Vessel be moulded into a New Vessel, whose shape and size are dictated purely by the Spirits. Let this new Vessel be baked in a fire of the hottest degree until it glows verily with the fiery heat of Our Ancestors.

When it is done, then will the Green Sorcerer have fashion'd a Vessel capable of holding all the roots, leaves, and fruits the Pleasure-Garden may bear. Then may the True Potion be brewed, and the Knowledge of Angels descend and ascend, as the seed falls from the tree and takes root, ever rising to embrace the fires of the sky.

So shall flow the most refined of Spirits from the Casks of Prosper!

Lexicon of Arte.

Aethyric Orb: The swarm of spirit and matter encompassing a person, containing the corpus of Mortal Flesh and the Dark Body, as well as one's individual magical essence.

Aqua Angelis: Ethyl alcohol or rectified spirit.

Archaeus: "Master builder"; a perfectly balanced preparation, containing a balanced recombination of essences.

Arthana: The Black-hilted Knife of the Sorcerer used primarily for commanding Spirit and its Powers of Taking. The Arthana is also employed for ritual bloodletting. In Wise-Craft is to be distinguished from the Working Knife of the White Hilt, used for gathering Herbs and carving the Fetish.

Ally: A Plant Spirit with which a sorcerer has developed a consistent and mutually beneficial relationship.

Anodyne: An agent which mitigates pain.

Asperge: The sorcerous act of banishing, purifying, and or consecration by sprinkling a liquid preparation, usually of water and various Herbes.

Atavism: Shade of pre-incarnate existences summoned by the sorcerer, or appearing unbidden as an intrusion.

Bidding: The act of magically compelling another entity to do the sorcerer's will.

Cain Al' Shajarat: "Cain of the Trees", the phytomorphic masque of Cain as Lord of the Vegetal Realm and the father of Wortcunning.

Coagula: recombinant form of two or more Essences, uniquely individuated and possessed of specific attributes.

Congress of Spirits: An Alliance of Spirits united by sorcerous Resonance.

Cucurbite: A magical vessel.

Curren: Traditional East Anglian term for cunning-folk; still in use.

Dark Body: The vivified Shadow of the sorcerer as the magical twin of Mortal Flesh, containing, as the Well of Atavism, pre-incarnate wisdom.

Desire: A template binding Spirit, Essence, Dark Body and Flesh, possessing a unique, though plastic, momentum toward fruition.

Distillation: The work of potentiating a liquid's virtues by heating in a closed vessel and condensing, by means of coolth, the vapours which arise.

Elaeomancy: Divination by observation of the surface of a liquid.

Elemental: Sentient preorganic force of Nature.

Emetic: An agent which causes vomiting.

Essence: The unique set of resonances of an animal, plant, mineral, deity, event, or idea, concentrated in etheric form, but accessible through the material as well.

Exorcism: The magical eviction of a Noxious Spirit from a person, place, or object.

Famulus: A familiar spirit.

Flocculum Abomini: Noxious, aggregate mass of aetheric detritus and phantasm which accumulates in any human-made locus over time like dust, but possessing rudimentary levels of sentience. Tainting the space they inhabit, their presence may also account for local power-distortions.

Forge: Open fire as an agent of transmutation.

Fornax: Contained fire as an agent of transmutation.

Fulguralis: Omen-bearing lightning-bolt.

Genius: The governing Spirit of a thing or place.

Genius Loci: Spirits indigenous to a place.

Glaucous: Gray-green or bluish-green in colour.

Gnosis: Knowledge, or Wisdom of Divine origin reserved for an Elect.

Gourd: Glass vessel, usually large or bulbous in shape.

Green Sorcery: The Enfoliated Branch of the Arte Magical, concerned with the Virtues and Spirits of Plants and their traffick with the Sorcerer.

Hermeticus: A glass vessel or gourd equipped with an airtight seal.

House Ward: A Spirituous Entity charged with, or by nature inclined to, the protection of the domicile.

Idol, Herb: Compound philtre, derived from numerous portions and processes, of a single plant, for the purpose of creating a liquid simulacrum of that plant with resonant spirituous characteristics.

Infusion: A water extraction of an Herb made by soaking plant parts in water; such extractions may be made cold or hot.

Leechcraft: The Cunning Arts of Healing as they were known and practiced by the ancient Anglo-Saxons, frequently employing Herbs.

Legume: Of or belonging to the Fabaceae, the Pea Family.

Maleficia: Sorcery or magic for the purpose of harm.

Marc: That portion of the gestating Tincture or Philtre comprising the solid plant material.

Menstruum: That portion of the gestating Tincture or Philtre comprising the liquid solvent, in which Herbs release their Virtues. The most common Menstruum is Ethanol, or ethyl alcohol, but Glycerin and various oils may be used, depending on the Herb.

Menstruum Congressus: The combined elixirs of Man and Woman arising from erotic congress and consecrated for sorcery.

Menstruum Ovulatio: Female sexual secretions concurrent with ovulation, containing live ovum, consecrated for sorcery.

Mithridate: A universal specifick against poisons.

Mumia: The substance of mortal flesh acting as sorcerous power, such as blood, bone or sexual secretions.

Narcotic: A sleep-inducing agent, usually toxic and stupefying in large doses.

Natural Magic: Branch of the Arte Magical, allied to both science and sorcery, which acknowledges the deific and spirituous forces at work within Nature, and seeks to employ these mysteria in accordance with the rhythms of the Orbis Naturam.

Nervine: strengthening to the nerves.

Noxious Spirit: Any unwanted, uninvited, or otherwise repugnant Spirituous Entity, deemed to be reprehensible.

Oleum: Oil.

Oleum Essentia: The essential oil of a plant, driven off by divers methods such as fractional distillation or solvents.

On-lay: sorcerous power fixed in an object or locale.

Philtre: Originally, a love potion prepared to induce the lust or amorous desire of a specific person. Within the present Volume, the word includes any magical fluid chiefly aqueous in nature. A Philtre may also contain any number of essences of Mineral, Beast, Herb, Man, Goddess and God, as well as the Sorcerer's magical triangulation of Will, Desire, and Perception.

Philtron Oculum: A potion of elaeomancy.

Prime Vessel: The Wort-Cauldron.

Principle: a component of a plant, beast, mineral, having individual char-

acteristics and bound with others by Nature, which may be separated out by means of an alchymical process.

Pulmonarium: the Respiratory center; primarily the Lungs, but also applying to the Heart.

Resonance: The irreducible point of consensus between two or more spirits, whereby Desire becomes synchronous.

Rhizome: a type of modified underground stem, known for lateral or horizontal growth, containing both tips and roots; examples of such structure occur with Ginger, Galangal, and Tumeric.

Rhizotomist: Wortcunner specializing the procuring, preparation, and use of magical roots.

Seed of Lilith: Female sexual secretions concurrent with ovulation, containing live ovum.

Simpler: An herbalist who gathers plants and makes them into medicine.

Specularius: A seer employing gazing as a primary means of divination, be it in crystals, waters, or other lucent objects.

Spiritus Familiaris: A familiar spirit.

Summoning: The power or act of attracting and commanding spirituous entities.

Sway: A magic wand or stave.

Theriac: In medicine, an Herb which is considered an antidote to poisons and venoms, or clears the same from the system.

Tincture: a liquid extract of a plant, animal, or mineral, usually in alcohol.

Tisane: A decoction.

Tonick: An agent which gradually strengthens over time with regular use.

Tubalo: An aspect of Cain, occurring as Tubal-Cain and Tubalo-Lucifer, herein used to denote the witch-god of Smithy, Forge, and Fire.

Undine: General taxonomical term encompassing all elemental water-spirits and their essential points of power-foci.

Vegetal Realm: the set of laws, powers, and spirits governing the world of all plants.

Veneficium: The Art of Poisoning, particularly in medieval Europe, usually ascribed with sinister and occult trappings.

Venifica: a poisoner.

Virtue: a desirable principle endemic to a plant, beast, or mineral.

Vulcan: the alchymic descriptor of the transmutative or ignified powers of Cain Al' Shajarat.

Withe: A green sapling used for a wand, often of willow.

Wort: a plant, particularly a medicinal Herb that is not a Tree. Alternatively, Wort may refer to the cooking brew of malt, water, hops, and other Herbs that, after being cooled and fermented, becomes beer.

Notes to the Text.

PROEMIUM.

1 Chumbley, Andrew. *Azoetia: A Grimoire of the Sabbatic Craft*, p. 85.

2 Phytognosis: gnosis arising from plants; the sacramental use of inebriating or visionary plant allies in the context of Magic and Sorcery. The descriptor replaces Entheogenesis, which denotes a process of "giving rise to the deity within". Though artful the latter word is not plant-specific, and has unfortunately also accreted certain social and cultural connotations that prevent it from being adopted as standard nomenclature within the context of Green Sorcery.

3 The Genius is the most complete manifestation of a plant's Essence and Intelligence, both material and immaterial.

4 This axis has been expressed by Dale Pendell in his *Pharmako/Poeia* as Sun and Moon Doctors, and while many traditions such as Santeria separate the two paths, Green Sorcery integrates both.

5 Some realms of traditional folk-magic are so highly specialized that entire subsets of magical praxis are constellated solely around potion-making. For example, the Arte of the Amazonian *ayahuasceros* and the *zeleiniks*, the potion-makers of Russian folk-sorcery (see W.F. Ryan, *The Bathhouse at Midnight*, p.86).

CHAPTER 1.

1 Weyer, Johann, *De praestigiis daemonum* (1583), currently republished as *Witches, Devils, and Doctors in the Renaissance*, pp. 275-276.

2 In a circle of magical intimates where trust is absolute, rites of the Mystery Cup are one of the best ways to test the magical efficacy of potions, as one's preconceived notions of the properties of various constituents are neutralized. Such rituals are best bound by a consensual agreement excluding untested toxic constituents, or other ingredients which may be taboo or objectionable, for example, plants known to provoke an allergic reaction in one or more members of the group.

3 Lawson, J. Cuthbert. *Modern Greek Folklore and Ancient Greek Religion* pp. 530-531.

4 In the Afro-Caribbean tradition of Santeria, the Philtre dons a potent masque as the Omiero, a magically-enchanted liquid employed for initiating the santero; some traditional recipes for this brew called for as many as 101 ingredients. See Gonzalez-Wippler, Migene. *Santeria: African Magic in Latin America*, pp. 95-96.

5 Wheelwright, Edith Grey. *Medicinal Plants and their History*, p. 126. Some tonic-philtres are included herein, but their present investigation, so far as we are concerned,

shall remain limited. Potions though they be, the realm of tonicks is best left explored in the numerous volumes of Herbal Medicine and Sacred Leech-craft.

6 Carroll, David. *The Magic Makers*, p. 163.

CHAPTER 2.

1 This is a general rule; photodegradation of the virtues of plants is widespread but by no means universal. Some works of Green Sorcery do in fact require direct exposure to light, such as the manufacture of Oleum Hyperici, an healing Oil of St. John's Wort made by digesting the flowers in oil in direct sunlight. Certain alchymical works also employ the sun for circulation and digestion.

2 The suggestion is unproven but remains a fertile area for investigation. See Ott, Jonathan, *Pharmacotheon*, pp. 156-157.

3 See Ratsch, Dr. Christian, *A Dictionary of Sacred and Magical Plants*, pp. 59-60.

4 For a thorough and responsible treatment of astrological influences governing Hours of the Day, Herbs and Herbal preparations, see *The Practical Handbook of Plant Alchemy* by Manfred Junius (Healing Arts Press, 1985) pp. 96-137.

5 This varies by type of Herb and is of no concern to some wortcunners. Other traditions insist on employing only whole plant parts in tincture, or slightly bruised portions. As with everything, let experience, under the close direction of the Spirits, be the guide.

CHAPTER 3.

1 While sexual activity and phytognostic ecstasy are legitimate forms of sorcerous gnosis in and of themselves, both are inappropriate prior to most rituals of plant-gathering. The arcanum of this matter will be understood by the silent initiates of the Garden of Shadow.

2 Betz, H. D., ed. *The Greek Magical Papyri in Translation*, PGM IV 2967-3006, p. 95.

3 Pennick, Nigel. *Secrets of East Anglian Magic*, p. 96.

4 A Ritual Bath using primarily those Herbs whose chief power is of Cleansing, i.e., which banish unwanted or noisome spirits and thought-forms. Among the very best of these are Eucalyptus, Fir, Rosemary, Pine, Redwood, Juniper, Mugwort, Wormwood, Sage, and Cedar. For more information concerning ablutions, see Chapter 5.

5 In general, these types of magical relationships with plants tend to strengthen with repeated use.

6 For example, Mazatec taboos on sexual congress prior to, during, and after the use of Diviner's Sage (*Salvia divinorum*). Other plants may present a quandry in this area, such as Peyote, with which we witness sexual taboos in some traditional cults and the absence of the same in others.

7 Leland, *Gypsy Sorcery and Fortune Telling*, pp. 79-80.

8 Budge, E.A. Wallis. *The Divine Origin of the Craft of the Herbalist*.

9 Exceptions may be made of course for the making of potions as a collaborative work with other sorcerers, such as the preparation of philtres containing kalas in Vamacharin praxes.

10 Such concerns were active in Chinese sorcery, where water was enchanted by agitation with Peach wands. In some Russian folk magic, we see a similar praxis employed by for converting The Water of Death (inert water) to the Water of Life (ensorcelled water); a change which may be measured by pendulum. Similarly, in ancient India, Hindu alchemists regarded the efficacy of a drug to be insufficient unless it was imbued with power by the intervention of the deities.

CHAPTER 4.

1 Weyer, Johann. *De praestigiis daemonum*, pp. 274-5.

2 Lawson, John Cuthbert. *Modern Greek Folklore and Ancient Greek Religion*, p. 18.

3 Griffith and Thompson, ed. *The Leyden Papyrus*. p. 105.

4 Herodotus. *The Histories*, pp. 257-258.

5 Budge, E. A. Wallis. *Gods of the Egyptians* Vol. 1, 1969, p. 43.

6 Chumbley, Andrew. *Azoetia*, p.341.

7 *Salvia greggii*, *Salvia splendens*, or *Salvia gesneriflora*. These are common ornamental Salvias (sages) sold in nurseries and planted in gardens. Flowers from Lion's Tail (*Leonotis lenurus*) may also be used.

CHAPTER 5.

1 These may be collected for use in an exceptionally malevolent Potion Veneficium, which, representing the Salts of Cain, may, by means of maleficium, subdue and transmute the Sal Profani into the pure celestial fire of sorcery.

2 Dead Sea Scrolls Manuscript No. 4Q276-277: Wise, Abegg and Cook, eds. *The Dead Sea Scrolls: A New Translation*. p. 284. The original Hyssop (*Esob*) used with blood in ancient Hebrew asperging rites may in fact have been a sprig of Caper, as the cultural description more evenly matches the proclivities of this plant.

3 For a study of this manuscript, see *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger.

4 Grigson, Geoffrey. *A Herbal of All Sorts*, p.58.

5 Our Good Root is nowadays very difficult to procure, and far better employed as an Elixir Sacramentum. In the absence of the Mandragore, employ fresh Calamus Root, the Old Man of the Swamp.

6 This is the large conifer Hemlock (*Tsuga* species), not the poisonous Herb of the Carrot Family (*Conium maculatum*), thought to have been the Bane of Sokrates.

CHAPTER 6.

1 Emboden, *Narcotic Plants*, p. 75.

2 Do not exceed this dosage until individual tolerance for the tropanes in the Belladonna has been established. Belladonna berries, like many products of poisonous nightshade plants, are of varying toxicity, this in turn determined by factors such as climate, soil, heredity, and other factors. Concerning those specimens richest in alkaloids, a single berry has been known to kill a child, and a dose in excess of three fruits is regarded to be fatal to an adult.

CHAPTER 7.

1 Numbers 5:16-29. Used as a divinitory proof for adultery in women, the accused was made to drink "cursed water", which contained dust-sweepings from the tabernacle floor. If her abdomen swelled and Yahweh caused her "thigh to waste away", she was guilty; if she survived the ordeal, she was considered innocent.

2 Other plants used in this manner include Oak, Cherry, Dock, Manzanita, Juniper, Horsetail, Dogwood, and Cliffrose (*Cowania*), among countless others.

CHAPTER 8.

3 The Inner Rite of Exhuming the Man-Dragon is orally communicated by the Genius of the Plant, its chosen Brethren, and ever according to the Secret Lore of the Verdelet.

CHAPTER 10.

1 Griffith and Thompson, *The Leyden Papyrus*, pp. 97.

3 Levey, pp. 51-52.

2 Betz, Hans Dieter. *The Greek Magical Papyri in Translation*, p. 234.

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*Cleave Thou the Wood:
I am There.*



*Lift the Stone
And There shalt Thou find me.*





Saving a line
Schulden

